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"LIBERTY, HOLINESS, LOVE."

CHARLES W. UPHAM, EDITOR. BOSTON, SATURDAY, MARCH 15, 1845. VOL. XXIV.—NO. 11.

For the Register.

DOCTRINE OF THE TRINITY.

Does the Bible teach that God exists in more than one person? Had this question been put to an ancient Jew, what would have been the answer? Had Moses been requested to solve the inquiry, might he not, with propriety, have referred the inquirer to his *published writings* as is the custom of our political candidates? He had written; 'Hear, O Israel, the Lord our God is *one* Lord.' Thou shalt have *no gods* but *one God*. His style is *the Holy One;* never *the Holy Two*, or the *Holy Three*. And were the same question put to Isaiah, David, Daniel, and the whole 'holy choir of the prophets,' they would surely return the same answer. For were they not distinct and positive in the recognition of God as *one;* one God in one person? Two Divine Persons must, in their view, have been equivalent to two Gods. How could it possibly have been otherwise? Tell them that God has *sons*, and that these sons, collectively with the Father, constitute the Godhead. They must answer, no; that has never been our view of God. He can have no *sons*, who, like Himself, are underived and independent. Tell them, moreover, that that God has *one Son* who is as independent of the Father as *the Father* is of the Son. Would *they believe?* Tell them that the spirit of God is a distinct Person and is as much God *of itself* as the Father is God of Himself; would they believe? Would they not respond, that such things are strange, impossible, absurd?—Ask Paul, the Apostle, if there are more Gods than *one?* He answers; 'unto us there is but one God.' Ask him if this God be the Father, or the Son, or both? His answer is; *the Father*. 'One God, the Father.' Ask him, if the Son be a distinct being; another than God? His answer is; 'one God, the Father; and one Lord Jesus Christ;' 'one God; and one mediator between God and men; the man Christ Jesus.' Ask him; by whom was Jesus Christ raised from the dead? Answer; 'by the glory of the Father. God raised him from the dead.'

And should you ask the Lord Jesus Christ, if he were self-endowed and independent? He has already answered the question; 'I can, *of my own self*, do nothing; the Father in me doeth the work.' 'As the Father hath life in Himself so hath He *given* to the Son to have life in himself.' 'My Father is *greater* than I.' Should you inquire, if he knew all that the Father knows? The answer is already recorded; 'of that day and hour knoweth no man; no not the angels; *nor the Son*, none but the Father.' Inquire if he taught on the ground of *of his own underived* authority? He has said; 'the doctrine is *not mine* but His who sent me. He gave me commandment what *I* should say and teach.' Jesus, our Lord, claimed to be the *Son of God*. This was the highest honor which he did assert for himself. And, when the Jews, on this ground, charged him with blasphemy for making himself equal with God, he repelled it as a false and most unreasonable accusation. 'If the Scriptures call prophets and magistrates gods, are ye angry with me because I said, I am *the Son of God?* Do not reason so unjustly but judge righteous judgment.'

It is alleged that the evangelist, John, testifies to the proper Deity of Jesus Christ. 'In the beginning was the word, and the word was with God and the word was God.' It is assumed that '*the word*,' in this passage, means *the Son;* and that *God* means the Father. It will then read thus: in the beginning was the Son; and the Son was with the Father; and *the Son was the Father*. If, then, the Son be the Father, the Father, of course, is the Son; and the Divine Father and Son are but *one person*. And what now becomes of the doctrine of the Trinity?

How, then, must this text be interpreted? Interpret it *simply*. Understand the term, word, to mean *word; the word of the Lord*. 'By *the word* of the Lord were the heavens made and all the host of them.' 'He *spake*, and it came to pass.' 'God *said*, Let there be light and there was light.' He created all things by the word of His power.' The first, the material creation God produced—i. e., the Scriptures represent Him as having produced—through the *instrumentality of his word;* the second, the new creation, by the agency of His Son, Jesus Christ, who is *the word of God* to mankind. In God's *word* there is *life*. It is *vital*. It also gives *light*. It is 'the light of the world.' And the word, the light, was made *flesh*.' God raised up and endowed *a man* to be His *word*, His *representative*, His *image*, among men. 'God was thus manifested in the flesh.' But, previously to this incarnation, the divine word was no more *personal* than the divine wisdom. Both are *rhetorically* described as being persons. Thus in Proverbs viii. 12-22. 'I, wisdom, dwell with prudence. By me kings reign and princes decree justice. The Lord possessed me in the beginning of His way before His works of old. When He prepared the heavens I was there; when He set a compass upon the face of the deep, then I was by *Him* as one brought up with Him; I was daily *His* delight, rejoicing always before Him.' That this wisdom was *a real person*, no man can rationally believe. Nor is there any just ground for understanding '*the word*' to be a person. God conducted the work of creation *verily;* hence wisdom is declared to have been *with Him*. It was not, however, a thing *distinct* from God. Nor was the word which spake the world into being, a thing distinct from God. 'The word was God.'

The Scriptural argument for the Trinity has, virtually been given up, by its advocates. Every passage in Holy Writ urged in support of it, has been, by one or by another, struck off from the list of proof-texts. Prof. Stuart has resigned the text, Heb. i. 8. Not because it was a proof-passage of minor importance, for it was one of their *strongest* texts. 'Thy throne, O God, is forever and ever.' What can be plainer? said the Trinitarian. The Son is here addressed with the incommunicable name of God; *the supreme God*. No, says Prof. S. 'not the supreme God, for there is, in the passage, another God *above* him.' Our professor would not have resigned this text without reasons insuperable to his own mind. Nor would other Trinitarians have severally given up the other texts except on the same account. Scriptural proof-texts are never set aside by any of the party who rely upon them, without an adequate cause; not without necessity.

But we are told that Philosophy, as well as Revelation, teaches the doctrine of the divine Trinity: that it is *the most perfect mode* of existence; that a solitary individual cannot be *good and happy*; nor even *consciously alive*; that a being *alone* must necessarily be *inactive and torpid;* that there cannot be *thought* without something to be *thought of;* nor *benevolence* without an *object of good will;* nor an *I* without a *Thou;* nor an I and a Thou without a third person resulting from the sympathetic action of the I and Thou; that the Father could not have known even himself until he saw *his own image;* that this image must have been his son, because thought and knowledge cannot be purely *subjective;* they imply *the objective* also. Thus philosophizes Prof. Tholuck of Germany in his 'Methodology.' It is not easy, however, to comprehend the force and the truth of these philosophical speculations. Why might there not be *an I* without *a Thou*, as well, and in the same sense, as *a Creator* without *a creature?* Why might not the Creator's future works have been the objective ground of thought and knowledge? Whence is it apparent that God's knowledge of himself must have been through the medium of his *own image* and that this image must be *his Son?* All this is gratuitous assumption. And equally so that God could not be perfect and happy *alone*. But *was* he ever alone? Could there have been a long duration of *time before time begun?* Is not this a contradiction in terms? Time evidently began *with creation*. Of course, creation took place as soon as possible. There was no long delay; not a moment. Though the Creator must have been *anterior* to the creature—to creation—this antecedence was in the order of *nature* not in the order of *time*. We mean in the order of cause and effect. The cause must exist as the ground of the effect. The latter cannot precede the former. Yet in regard to *time* one may be coeval with the other. They are mutually *correlative*. As soon as God acted creation took place. But until he did act, there could have been no such thing as *soon* or *late*. For *time* was not until then. And how long is it since time did begin? Is it six thousand years, or six millions, or six millions of millions? We, surely cannot determine. One thing only is manifest; that the time *backward* is as indefinite and illimitable as the time *forward*. As we cast forward a million of years, or a thousand millions, or ten thousand times ten thousand millions, and say, something *will* then exist, so equally may we cast backward for the same length of time and say, something *did* then exist. It is alike difficult and impossible for us to know either how long time *will* last or how long it *has* lasted. And can there be any such thing as eternity distinct from time? Is not time the foundation of our idea of eternity? Is not eternity the endless succession of time? And will the time ever come when God *will be* alone? And if not, has the time ever been when God *was* alone? You will, perhaps, say that these are idle speculations. Be it so. We offer them in answer to other speculations which must, in all reason be acknowledged equally impertinent and idle. We submit the question,—Is there not as much and the same propriety and truth in speaking of unbegun and unending *time*, as of an unbegun and unending *eternity?* Or more propriety in saying, that God was once alone, than in saying, that he will be in the same condition? When we seek to know either the one or the other is not the thing too wonderful for us? Psalm lxxiii. 16.

Again, it is earnestly contended that the Trinity is a doctrine of Revelation, and as such to be devoutly received, and neither reasoned against or doubted. But is such the very fact? Is the word *Trinity* in the Bible? Or any other word of equivalent import? You answer, no. But, you say, we have the premises there and from them we *reason out* the conclusion. So then, you obtain the doctrine confessedly *by your logic*. And if you may devoutly reason to get the doctrine *into* the Bible, why may not others as devoutly reason it *out?* It now becomes a doctrine of reason. And the only question in the case is, who reason most legitimately, you or others? A late Trinitarian author—one of the Oxford divines—makes the explicit declaration that this doctrine *cannot* be learned either from the Holy Scriptures or from the primitive history of the Christian Church. You may say, that this concession was made for *a party* purpose, but it will not be easy for you to prove that it was not made on behalf of *truth*.

THEOLOGICAL.

JOHN JEBB, M.D. F.R.S.

John Jebb was born in London in February 1736. He was the eldest son of the Rev. Dr. John Jebb, Dean of Cashell, in Ireland. His academic education was begun in the University of Dublin, but completed in that of Cambridge. In 1757 he took the degree of Bachelor of Arts, having attained to what was a distinguished honor, that of second wrangler, the only graduate outranking him having been the afterwards celebrated mathematician, Dr. Waring. In 1760 he was admitted to a fellowship, and from time to time was advanced to various preferments in the Church, and to places of distinction and dignity in his University.

The course of his studies, meditations and instructions gradually brought him to apprehend the great principles of religious liberty, and to discern the unscripturalness of many of the dogmas contained in the articles of the Church to which he belonged, and he devoted himself to the most incessant labors to procure a modification of them, and a reform in the constitution of the University and of the Church. His efforts were unavailing although they came near being crowned with success. His proposals for academic reform awakened great interest at the time throughout the kingdom, and at the end of a struggle lasting through two years, the academical legislature, made up the heads of colleges and other officers connected with the University, came to a final vote, when Dr. Jebb's party, the *placets*, were found to be 43, the *non placets*, 47.

Determined to leave no effort unattempted to promote the reformation he had so much at heart, he made another still more vigorous move, having slightly modified his plan, and on the vote there appeared 38 in his favor, to 39 against him! So near was he to the accomplishment of a measure, the beneficial effects of which, had it been successful, it is impossible to estimate.

Soon after this the course of events conducted his mind to such full views of religious liberty that the spirit of prejudice and intolerance was fairly aroused against him, and his influence was so intercepted and reduced at the University that he was compelled to extinguish all his hopes of usefulness there, and could find peace and satisfaction only in resigning his situation in the Church, which he did in 1775. He took leave of his friends in Cambridge and removed with his family to London, and in the 40th year of his age entered upon the study of medicine. After having attained to an honorable and successful eminence in his new profession, and contributed the noblest efforts of his great mind to the cause of liberty, truth, and humanity, in the several fields of religious, and political reform, and of scientific philanthropic service, he died in 1786. No man in England was more deeply interested in the American Revolution than Dr. Jebb. He gave to the cause of liberty here the best efforts of his pen, and his most fervent prayers. And when the contest was ended his heart leaped with joy, and he expressed his grateful delight that 'Liberty has an asylum on that continent.' The point of view in which he and other philanthropists and patriots contemplated with the liveliest pleasure the triumph of Republicanism, was that in which it foreshadowed, as they doubted not, the utter extinction of slavery here and elsewhere. May a righteous over-ruling Providence so control the policy of men that we may be saved from the ruin and the shame of disappointing the hopes of the wise and good, and that all attempts, however apparently successful, to perpetuate and extend the baleful curse of human bondage in our land, may be baffled and confounded in the end!

We present to our readers, a notice of the character of Dr. Jebb published at the time of his death, and also brief specimen of his writings.

BIOGRAPHICAL SKETCH BY CAPEL LOFFT, ESQ.

'On Thursday, March the 2d, died, at his house in Parliament Street, John Jebb, M. D. F. R. S. One of the earliest members of the society for constitutional information; formerly fellow of Peter-house, Cambridge.

Struck with the state of academical discipline, he proposed the liberal and great design of public examination, impartially to include every order of students in the several colleges, and of adequate encouragement to every kind of proficiency. To him, as an individual, no change in the system was necessary for the acquirement of fame: for, while excellence of any kind should be distinguished, his would have a share, ampler than he was ever disposed to claim, in the estimation of the best judges. He was respected as a mathematician; still more as a philosopher; and published, with the assistance of two gentlemen, Messrs. Thorpe and Wollaston, for the use of those who were desirous to proceed in that line, a much-esteemed selection of the 'Principia' of Newton; that grand result of sublime geometry, applied to the elements of physics! In his classical taste he was distinguished: his critical learning and abilities were acknowledged even by those who would have wished to have seen them exercised in less free and generous investigation. As a preacher, simplicity, clearness, peculiar power of persuasion; energy; the advantages of voice and manner; judgment, candor, sincerity, sensibility, rendered him worthy to have been heard by an attic audience; worthy to inform, to animate, to possess with the love of truth and goodness, the reason and the hearts of a congregation professing Christianity.

His 'Discourse on benevolence' will be now particularly recollected by many. It has been re-printed about two years past, by the desire of those who felt the principles it explains, and the conduct it affectionately recommends to be the base of private contentment and of social good. It will probably be again re-printed; since those labors are finished, to which he was impelled by the best and most expansive affections.

But neither present honor, preferment, nor all the inviting hopes the world could offer, were of power to retain him in the Church establishment. When his researches had settled a conviction, that he owed a sacrifice to the cause of truth, whatever it might be, he had purity of mind voluntarily to encounter, and constancy to support. High, indeed, he stood amongst the noble asserters of religious liberty: and he was farther destined to be the strenuous, the enlightened defender of civil freedom on its most solid and comprehensive foundations.

In this field of exertion, this island, Ireland, India, America, and wherever else the rights of mankind seemed capable of being aided against fraud or force, were to him the objects of an universal patriotism. The trial by juries, in substance as well as form; short parliaments; equalized representation; unrestricted exercise of the right of suffrage; these were the securities, the constitutional claims of Englishmen, his efforts strove to establish. Far from carving and compromising how much of their liberties should be indulged them, as a favor, he thought full and fair information was to be laid before them; and themselves to judge and to act upon it. The mode of expressing and of giving effect to their sentiments, which he suggested, may be seen in his 'Letter to the chairman of the Huntingdonshire committee;' and in subsequent tracts. It was direct, open, peaceful, orderly: and whenever it shall be adopted in the several counties, an effectual and generally-approved reform will be the fruit; nor can I imagine any other method of uniting the public energy, on clear, consistent, adequate principles, will be found. And the restitution of our own liberties, with improved security, he wished might be prelusive to the establishment of true political freedom in every part of the globe. His benevolent zeal, his eloquence, his unwearied spirit, were exerted in toils like these. No confidence in any party, no admiration of any man's abilities, no opinion even of his virtues, no habits of attachment in politics, no influence of personal friendship, (and of friends he was the tenderest and the warmest) could win his acquiescence to any act of injustice, any deflection from the great and indispensable rules of conduct, whatever were the plea. 'In life and death the same;' resolute wholly to resign himself to truth and the public, he lost in these all inferior considerations; incorruptible alike by hope or fear, by the love of praise, or the dread of obloquy; for to him all were light in the scale against any particle of duty.

His application, his sagacity, knowledge, tenderness of attention in his medical profession, might be supported by testimony that would do honor to any man. Not having been designed for it, and having devoted to other duties much the greater part of his life, he entered on the study and practice of physic, with a resolution of using such redoubled and perserving diligence, regardless either of fatigue or hazard to his health, as should compensate for the circumstance of not having been earlier initiated; and nobly did he accomplish this arduous attempt. But he fell 'overpowered by virtuous energies;' rising into the fulness of medical fame, and, what he ever valued most, usefulness to others in their sufferings and dangers.

His anxiety for his patients, and particularly for the poorest, was indescribable: it was of kindred temper to his patriotic solicitude for the welfare of his country.

Thus great, and various, and beneficent, were his talents; thus was he eminent in literature and in science! Of manners unaffected, elegant, engaging, pure. In conversation, the goodness and sweetness of his nature tempered that awe most men must otherwise have felt from the vastness of his abilities, and the sublimity of his virtue. He was amiable, and even pleasant, in familiar intercourse, to a degree of serene gaiety: but of the frivolous, in him there was nothing; and from gross or ill-natured humor he was at the greatest distance: of an heart the most benevolent, the firmest spirit; virtue the most active, disinterested, devoted.

A full and accurate delineation of this amiable, elevated, exemplary character, is not for the powers of the writer of this: who, while endeavoring to do justice to his memory, is oppressed by the sense of the event of his long-dreaded departure from us; by his friends long and justly dreaded, for themselves and the community. With regard to him, he took pain, sickness, and death, as he took his other trials, with an equal and grateful mind; as the dispensation of an unerring and kind providence, for a discipline to improvement in goodness. But, with other intimate friends, it is for the person who offers this faint sketch to sorrow in that event: not only as separating (for this life) a friendship incapable of any other interruption; but as a loss to human society. Yet our sorrow is not without hope; it has a glorious interminable prospect!

At present, only these few particulars must be added: that he was born, February the 16th, in the year 1736, and married, December the 29th, 1764, to Miss Torkington, of Little Stukely, near Huntingdon. Their hearts, and understanding were formed for each other.

On the 9th of March, his remains were followed, by a numerous attendance of friends to his private and public virtues, to the modest and decent place of their interment, in ground not assuming to be hallowed by rites of consecration, and near to the spot where Milton breathed his last. I then saw the illustrious appearing with added dignity; every order in the state joining in the spontaneous tribute; distinctions in religion or in party absorbed in more enlarged considerations; Wales, Ireland, America, solemnizing, by the presence of their sons, the obsequies of the equal friend to the rights of mankind through every part of the globe; and every eye and bosom giving open testimony on the termination of a life devoted to truth, freedom, and every best [illegible]. Could those that mourn at a distance their adviser, friend, and benefactor, be enumerated, what an idea would it present of deep and general regret!

I will close, with hoping that the occasion of this solemnity will excite a lasting and active contemplation of his virtues; and call us from our unavailing, though natural and just regret, to the admiration and praise that must accompany his name, while there is patriotism or sense of goodness upon the earth; and to the idea of that felicity prepared for such faculties, so exerted and improved: and, in so far as the powers severally allotted to us will extend, our best and most useful tribute to his memory must be in the imitation of his conduct. His great rule of action, that 'no effort is lost,' will never fail us, while we look to principles regardless of present disappointment.'

TRUE RELIGION.

'True religion, the religion of the gospel, is founded on the basis of sound reason and uncontroverted fact.

She leads us to the acknowledgment of one almighty being, the author of all nature, who formed us from the dust of the earth; whose providential arm supports our steps, and whose re-creative power will finally raise us from the sleep of death, if here we have been found obedient to the precepts delivered by his servant Jesus, to the possession of an immortality of joy.

In her appeals to man, she appeals to the understanding and the heart. She disclaims the aids of human power; and, although she is a friend to every significant rite, to every decent ceremony, she invokes not the assistance of superstition, in order to enable her to rule the vulgar herd.

She calls upon us, with most persuasive voice, (a voice, to which, in every good man's heart, a voice is heard responsive,) to worship our creator in spirit and in truth.

She has not indeed specially recommended those rites and ceremonies, with which such worship shall be accompanied. She permits each nation to adopt those forms, which its inhabitants shall judge to be most effectual, towards engaging the affections in her service; and, leaves to lesser communities of men, the unrestrained liberty of worshipping the almighty in whatever manner they see good.

She delineates the evil tendencies of vice, the probable consequences of virtue, with all the enchanting energy of language; and gives a reality to every virtue she inculcates, by exemplifying them in a living pattern of each moral excellence.

As the weakness and folly of mankind would frequently dispose them to substitute some rite or empty ceremony, some mode or mysterious article of faith, in the room of that righteous practice, which a God of righteousness only can approve; she incessantly assures us, that in vain shall we expect that the gates of heaven will be unfolded for our admittance, unless our lives be ornamented with each heavenly virtue.

Nor is the sacred flame which animates the patriot, unknown to the professor of the gospel. Superior to the smiles or frowns of fortune, he treads the paths of public virtue with determined resolution; and, like the amiable founder of our religion, dissolves in tears, at the prospect of the impending dissolution of his country.

But she prescribes, as the great essential duty of mankind, a boundless benevolence, an unlimited affection, to all the creatures of our common parent; and recommends the principle of fervent love as the proper motive, or incentive, to every action she approves.

She exhorts us to beat down the spirit of pride which causes us to insult the lowly fortune of our less happy neighbor; and to restrain the passion and resentment, which arise from a sense of the injuries inflicted on us by wicked and unreasonable men.

She forbids us to glory in the ferocity of our nature, or to steel our hearts against the soft sensations of pity and compassion. She represents to us, that it is better for ourselves, as well as others, that our hearts should overflow with the milk of human kindness, that we should melt at every tale of woe, than possess that unfeeling temper, which forbids us to rejoice when we hear the voice of joy and gladness, which withholds our tears amidst the distresses of a creature of like passions with ourselves.

She teaches us, therefore, that although the relations of life are numerous, yet the common bond is one. That bond is 'social love.'

A compliance with her precepts leads the mind, by just gradations, to every gratification, which is suited to its advancing nature. It opens new scenes of enjoyment to our view, and renders credible a vast improvement of our happiness in the next world, by the actual enjoyment of a constantly improving happiness in this.

Obedience to her mild, her gentle sway, subdues each fiercer passion of our nature, restores peace and true enjoyment to the troubled mind, draws from adversity its sting, and gives to prosperity its truest pleasure, the pleasure of conscious virtue, the persuasion, nay even full conviction, of an approving God.

Go now, presumptuous priest, go preach the doctrine of the articles; a doctrine, in almost every instance, opposite to the doctrine thou hast read. The daring spirit of infidellity shall accompany thy progress; mitred corruption shall sit enthroned beside thee; and every vice, which deforms our nature, shall be found in thy retinue. Yet go on fearless in thy course. Inflated with pride, misled by passion, with hypocrisy for thy guide, in imitation of the worst of popish saints; in opposition to the voice of reason and the gospel, and in defiance of thy own convictions, denounce damnation, and fulminate the everlasting terrors of avenging heaven against all, who shall dare to differ from the established creed. Be the god of conscience; penetrate the heart; be the advocate of intolerance, the adversary of every scheme of reformation. Be the patron of each vice, the scourge of virtue, the enemy of thy country, the enemy of man. The wise man shall despise thee, the friend of human nature shall detest thee, but administration shall promote thee to great honor, and the episcopal bench shall hail, with songs of gratulation, thy success.'

PROFESSOR NORTON.

In the third volume of the 'Evidences of the Genuineness of the Gospels,' the following considerations are presented, in reference to the difficulties attending the study of writings produced in the ages of antiquity, particularly in the department of philosophy. The passage is an admirable specimen of the clearness of the author's conceptions, and the accuracy and beautiful finish of his style. We do not know where an expounder, translator, or common reader, desirous of apprehending a classical or scriptural writing, can find more wisdom to guide his enquiries, compressed into a small compass, than in this extract. As a critic and theological teacher, Mr. Norton has no superior. There is no one among the theologians and scholars of the present day, whose labors are more important to the cause of Christianity.—We fervently hope that he may long continue to develope the liberal principles of an enlightened interpretation, and to illustrate and vindicate the foundations of our faith.

I feel a reluctance to proceed at once to an account of the more imaginative part of the speculations of the Gnostics without some words of preparation. It would be doing them injustice to give a naked statement of their belief, if we may call it by so grave a name, without any explanation of the general character of the philosophy of that period in which it had its origin. A stranger from a foreign land, of which the manners and customs are altogether different from those of the country he is visiting, if brought among individuals unprepared for the peculiarities of his dress and behavior, would not be more unfairly estimated, nor exposed to more unfounded ridicule, than a speculatist of ancient times, whose opinions should at once be confronted with the conceptions of the present day. It should be understood, also, that a modern language is often but an imperfect instrument for expressing the opinions of an ancient theorist. What is true of poetry is true also of the speculations of the ancients. The plausibility of the latter, like the beauty of the former, not unfrequently depends on a nice adaptation of words, *callida verborum junctura*, which can hardly be imitated in translation, and disappears in an abstract. It is often the case, that modern terms do not sufficiently correspond with those of an ancient language, to admit of their being fitted together in the same manner. Having, then, formerly remarked the disadvantage to which the Gnostics are exposed from the circumstance, that our accounts of them are derived principally from their opponents, we will now attend to the other obstacles which lie in the way of a correct apprehension, and a just estimate, of their more mystical doctrines, arising from the general character of ancient philosophy, and the difficulties attending its study.

The books of ancient philosophers are left us. The dead letter still remains; but it is not easy to reanimate it with their thoughts. The same words are now printed which were originally written, but of the ideas which these words expressed, many have been essentially modified, or have become wholly obsolete.—What was once a vivid conception can now be contemplated but dimly and imperfectly. What once was linked with a system of opinions, and recalled many associations, now finds nothing with which to connect itself in our minds. Our sphere of knowledge is greatly enlarged; a much stronger light falls upon it; delusions have disappeared; many objects, which were partially seen and misapprehended, are now clearly discerned, and many present themselves under new aspects and relations. We may translate into our own language the words used by ancient philosophers; but our modern terms are often far from suggesting to our minds the conceptions which those words once conveyed.—In the progress of time many ideas have been decomposed, and many have entered into new combinations, forming new aggregates. Every thing changeable in our minds, all but the essential principles of human nature, has been more or less changed. To find in an ancient author a strain of sentiment with which our own feelings fully accord, a series of thoughts which appears to us altogether true, or reasoning which brings conviction to our own minds, is like hearing our native tongue in a strange land. The speculations of the ancients were seldom such, as, being addressed to the common reason of men and founded in universal truth, and therefore expressed in its ever intelligible language, require, throughout all ages, only a similar apprehension of truth in order to be understood. The difference between the intellectual character of men in ancient and in modern times may be felt at once; but long-continued attention is required to comprehend, as far as may be, the extent and nature of the particulars which it embraces. We are continually liable to be deceived by apparent correspondences of language; and as great mistakes are in consequence sometimes committed in the study of their philosophy, as if, on account of the identity of name, we were to imagine that the consuls of Rome resembled, in power and office, the consuls of modern commercial nations.—Language is a full and ready means of communication only between those whose minds have been formed under similar influences, whose ideas have been moulded after the same fashion, and whose associations run in similar channels. Such correspondence of thought and feeling is required, not merely that the terms used may be understood in the same sense, but also, that the mind of the reader may be able to furnish at once those connecting and necessary ideas, that perpetual commentary on the words employed, which is necessary to supply the many breaks and deficiencies of expression, that have their origin in the unavoidable imperfection of language. In order to receive from the words of an ancient writer the meaning and impression which they were once adapted to convey, we must often arrange our thoughts in new combinations, form new conceptions, and refashion others, regard subjects under an aspect foreign from that to which we are accustomed, and restore associations that have long been obsolete. We must forget our present knowledge and belief, and place ourselves in the midst of the imperfect information and the erroneous views by which he was surrounded. If this be not done, we may substitute for his speculations an incongruous sort of modern-antique doctrine; and may praise or censure him, equally without reason, for the suppositious opinions we have ascribed to him. Two writers of opposite belief may each fancy that he finds his own philosophy in an ancient author, and both may be equally in error, for both may have committed the anachronism of supposing him to have reference to conceptions which did not exist till long after his day. Some modern accounts of ancient doctrines resemble the descriptions that have been given, or have been feigned to be given, of European manners and customs by natives of the East. They are travellers' wonders. We find in them verbal truth and essential error.—The ideas of the ancient writer may be so disguised as hardly to be recognized, by being divested of their native dress, clothed in new words, and presented apart from all their usual associations. We find partial views, misapprehensions, an inability to estimate what is perceived according to its relative importance, and, in consequence of all, false inferences, which, if the expositor have a theory to maintain, or fancy that he has a talent for disquisition, spread their cloudy or dazzling discoloration over the whole subject.

In studying the speculations of the ancients, we are, then, as far as possible, to keep their conceptions steadily before our minds, to refer their language directly to those conceptions, and not to interpret it to ourselves through the ill-adapted medium of modern opinions and a modern tongue. But the earnest and unrelaxed attention which is thus required is, in itself, not altogether favorable to our attaining a right apprehension of the subject of our study. This arises from the character of ancient philosophy. The difficulty of the task leads us to examine too closely and intently theories not of a nature to be submitted to such critical scrutiny. We fix our eyes too steadily upon speculations adapted only for a general and cursory view.—We expect from the author a grave feeling of the responsibility of the discussion, corresponding to the gravity of the task imposed upon ourselves; and we are likely to become far more earnest than he was, to determine precisely his meaning, and reconcile his opinions, and, perhaps, his metaphors, with each other.

Reasoning upon the higher and more important subjects of thought was a far less serious thing with the ancient heathen philosophers, than it is at the present day. The whole region of knowledge that lies beyond the sphere of the senses was involved in obscurity and doubt.—No great truths generally acknowledged served as landmarks to guide the explorer. The higher philosophy, therefore, of the ancient heathens, comprehending all that relates to their theology, consisted, in great part, of conjectures and [illegible] arrangement of allegations upon which he proceeds to be perfectly true; but when he has concluded it will be found by some one on the other side, that the allegations are erroneous, or at all events questionable, and that equally strong documentary evidence may be brought forward to a contrary effect. This happened more than once in respect to Irish affairs. I have the most profound respect for all the excellent qualities which abound in the 'Emerald Isle,' but strict accuracy, and precision of statement, especially as to certain matters of complaint, where some party spirit comes into play, cannot, I fear, be numbered among them. The good bishop does not always make sufficient allowance for the vivacity or luxuriance of imagination, which is apt to display itself even upon very formal occasions, and he has been led sometimes to adopt as fact, that in which there was no small tincture of romance.

Another defect, if I may presume so to speak, in the mode or style of the bishop, is a too great courtesy of submission which sometimes gives an air of insincerity where really there is none. Thus he will speak of 'the humble individual who now addresses your lordships,' when he knows right well that he is a match, or more than a match for any of them. Again in the famous second letter to Canning, he says, 'not to dwell in my own feeble language on the subject,' when he had been using through eight-and twenty pages the most powerful and overwhelming langaage that had been used in a similar way for fifty years. This is a trick of style, admired and imitated I know by some; but if it were not a manner adopted unconsciously, I should say that it showed want of sincerity, which certainly is not the general character of the Bishop of Exeter.

The subject of my sketch, Doctor Henry Philpotts, is, I believe, a native of Gloucester, or of its neighborhood. At all events, he received his early education at what is called the college school of that town, and he very early in life exhibited those superior powers of mind to which he owes his subsequent advancement. In the year 1791, when only in his fourteenth year, a scholarship fell vacant at Corpus Christi College, Oxford. For this scholarship he was one among six candidates, and though considerably the youngest among them, he was successful. In short, when he was in years but a mere boy, he became a member of the University—a circumstance by no means so usual in England as in Ireland—and about the age at which it is usual to enter, he took his degree of B. A. This was in the summer of 1795, when he was only eighteen; and the same year he obtained the Chancellor's prize for an essay on the influence of religious principle, and was elected a Fellow of Magdalene College.

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It is now, I believe, some seventeen years since he published his first volume of letters to the late Charles Butler, of Lincoln's Inn, in reply to that gentleman's 'Book of the Roman Catholic Church.' Charles Butler was an honorable antagonist. He was a sincere Roman Catholic, a man of study, and of refined sentiment. * * * * * * *

From this time, Dr. Philpotts was looked upon as a leading champion of that which was, in those days, upheld with so much warmth as the 'Protestant cause.' I say, in those days; for in our time 'Protestant' has been discovered to be a too general term, including all, whether churchmen or not, who are opposed to the Church of Rome; and learned theologians are more apt to speak of the cause of the church than the cause of Protestantism. The wonderfully powerful letters of Dr. Philpotts to Mr. Canning, in 1827, carried his reputation as a Protestant advocate to the very highest pitch, and, indeed, led to a misconception of his views, which was afterwards the cause of his being subjected to a torrent of obloquy, more bitter than any other man of his profession he had to encounter.

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In 1831, Dr. Philpotts took his seat in the House of Lords as Bishop of Exeter. * * *

From the outset of his parliamentary career, the bishop has been distinguished for warmth and vehemence on the side of ardent and gen-

FIRST AMERICAN BIBLE.

The following extract is from an oration delivered on the 4th of July last, by Prof. G. W. Benedict, of the University of Vermont.

'Every one at all acquainted with the history of the Revolution, remembers the stirring events of 1776. Ticonderoga had fallen into the hands of the British, with the capture or destruction of a large amount of military stores and means of war. Burgoyne was passing down with great force to join the forces of the enemy which had possession of the Hudson. The unpropitious battle of Brandywine was fought, Philadelphia was threatened, and indeed fell into the power of the enemy, and congress was obliged to leave that city and its vicinity to avoid being made prisoners. All this was before the end of September; indeed, they passed a resolution to adjourn, if it should be needful, on the first of that month, and they left the city precipitately, in consequence of a despatch from Gen. Washington, intimating the propriety of doing so, which came to hand after their adjournment for the day on the 18th. They convened the next time at Lancaster, from which place they again removed their session to York, still further in the interior of Pennsylvania. I mention these circumstances only to bring clearly before your minds the darkness of that hour, and that all may realize that the transaction which I am about to relate was not of an idle moment, when congress could find nothing else to occupy their thoughts with. On the 11th of that month, a despatch was brought to congress, that the enemy were advancing not much over a day's march from Philadelphia, and the general action of Brandywine actually began before night the same day; yet the most noticeable item of business on the journals of congress for that day, is a report on the subject of supplying the country with Bibles, the only alternative proposed being the importation of types and suitable paper for an edition of thirty thousand copies, at an estimated cost of £10,272 10s., with considerable hazard and delay, or the purchase abroad of books already made. 'The use of the Bible,' says the committee, 'is so universal, and its importance so great, that your committee refer the above to the consideration of congress, and if congress shall not think it expedient to order the importation of types and paper, the committee recommend that congress will order the committee of commerce to import twenty thousand Bibles from Holland, Scotland, or elsewhere, into the different ports of the States of the Union.' 'Whereupon,' continues the journal, 'it was moved that the committee of commerce be directed to import twenty thousand copies of the Bible,' which was determined in the affirmative by a vote of more than two to one of all the delegates, and about three to one of those then present. 'In 1782 was published the first American edition of the Bible. A memorial on the subject by the publisher, Robert Aitken, was presented to congress in 1781, which was referred to a committee. Their report, in which they speak of having given their personal attention to the work—the modest but commendatory report of the chaplains of congress, who, under the direction of that committee, or rather in conformity to this earnest request, scrutinized the accuracy of the printing—and the actions of congress hereon, are spread upon the journal for September 12, 1782. The result was a resolution of congress recommending the edition to the inhabitants of the United States, and authorizing the publisher to publish their recommendation in the manner which he might think proper.'

erons views. He has been utterly opposed to the prevailing *prudence* of the day. Sometimes, as I have before hinted, he has been unguarded in his reliance upon statements which were inaccurate or questionable, but, as Goldsmith said of the 'failings' of his clerical hero, we may say of the bishop in his public career, that even his errors lean to virtue's side.'

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'I think I have now said enough to give the readers of this sketch something like a fair conception of the character of the Bishop of Exeter, as a public man. As an ecclesiastic, I believe all parties allow that his abilities are great, and his conduct irreproachable. With respect to the controversies which have occasioned so much stir in the church of late years, I understand him to have taken a middle part. He strongly objects to those extremes of practice, and those subtleties of exposition, which look like an approach to the feeling and practice of the Church of Rome; but he rejoices in the revival of greater attention to the ritual and discipline of the Church of England. He does not like explanations which seem to run away with the plain meaning of what is in the prayer-book; but he gladly sees the doctrine and discipline contained and commanded in that book, more diligently followed than they were some years ago. He is not one who is ashamed of being designated a Protestant, but he is one who claims to be a member and a bishop of the catholic church. Knowing and estimating the value of church authority and ecclesiastical discipline, he yet casts no longing, lingering look to Rome, but stands firm in his position, as one of the chosen and consecrated heads of the Church of England.'

CHRISTIAN REGISTER.

BOSTON, MARCH 15, 1845.

INDEPENDENCE OF OUR CHURCHES.

Unitarianism in America is the result, in part, of the application of free inquiry under the guidance of sober reason, to the interpretation of the Scriptures, and, in part, of the institutions, political and religious, of the country. Its progress in the earliest settled portions of the country is mainly owing, we think, to the peculiar principles upon which the Churches here were founded. Great care was taken to make them independent of each other. A variety of facts, drawn from the very origin of the oldest of them, and from their early history, might be adduced to prove this. Every religious society, every congregation of worshippers, was regarded as a complete ecclesiastical organization in itself, as competent to its own government and oversight, as containing within its own bosom all the powers and elements necessary to the enjoyment of the privileges, and the exercise of the functions, of a Church of Christ. The puritan founders of our Churches were wise and learned men, and all their reading and meditations taught them that the great enemy to be dreaded, in associations for religious as for other purposes, was the love of power. And they resolved to confine its operation within the smallest spheres to which it could be limited. They confined it, accordingly, within the precints of each particular congregation. They raised around every society of worshippers a barrier it could not overleap and declared, hitherto thou mayest come, but no farther. It was proclaimed that no jurisdiction, or authority of any kind should ever be attempted by one society, congregation, or church, over another. That if ambition, and the passion for rule, must exist, their field of operations should be limited within the bounds of one parish. This was the fundamental principle of the Congregational and Independent Churches, distinguishing them from Presbyterianism, Episcopacy, and all religious denominations which tolerate a power, above particular societies, and in any way or to any degree exercising jurisdiction over them or interfering with them. The Churches, thus left to themselves, have realized the enjoyment of Christian liberty; have been unmolested, or unmoved, by all attempts to restrain and intercept their course; have managed their own affairs according to their liking, and in all matters of doctrine, or usage, of faith or practice, have gone on their own way. The result is, that a large proportion of our oldest societies have reached liberal and rational views of religion. Attempts have been made by Platforms and Votes of Synods, Conventions, and Associations to reduce erratic societies and preachers to the line of uniformity, to whip back stragglers into the ranks, and to make all march at the word of command, at the tap of the drum. But such attempts have always, at least in Massachusetts, been felt to be in violation of the great first principles, both of Protestantism and of Congregationalism, and have never prevailed to alter essentially the spirit or the form of our ecclesiastical institutions.

As Unitarianism has been the result, in some degree, of this absolute independence of particular Churches, it becomes Unitarians everywhere to adhere to the principle, and never to allow themselves by any local or transitory temptation, to be induced to resort to or permit the exercise of any interference of one minister or one Church with another.

Our parishes, and our preachers are perfectly independent of each other, and, in no sense and to no extent whatever, is there any responsibility on the part of the whole body, or any extraneous portion of it, for the doctrines or the doings of particular individuals or societies. It is the felicity and the glory of our denomination that within its bosom there is an unrestrained diversity of opinion and of practice. Thousands in other sects are panting or pining to escape from the restraints which hold them apparently together, and to partake with us of that liberty, in the enjoyment of which we severally pursue our own paths.

The Church on earth can never have free course and be really glorified, until the sects are disintegrated into their constituent elements of single societies or congregations, and they each and all enjoy the ministrations of the Gospel, within their own confines, according to their own preferences. Then no individual, by what may be deemed the extravagance, or unsoundness, or offensiveness of his preaching or writings, or by the immoralities of his life, could bring reproach upon whole communities, or involve others, beyond his own sphere, in difficulty and embarrassment. Every particular minister would be able to hold out the open hand of Christian fellowship to his brethren of all denominations. In the management of his affairs, and the occupancy of his pulpit, he would, beyond the precincts of his own conscience, be responsible to his own congregation, and to them alone. So it now is with all the Unitarian Societies in this country. So let it ever be! We might if screwed up into a compact organization, operate perhaps, for a time, a little more energetically as a sect, and avoid some embarrassments which result from the perfect freedom of speculation, and the great diversity flowing from it, which prevails in our pulpits and in our press, but we should loose the vital principle, the life-giving element of our cause, and forfeit a privilege, which if clung to, will finally operate with an irresistible attraction, and give universal prevalence to our principles.

The independence of our Churches and ministers, as against all other Churches and ministers, is essential to peace, charity, and love, as well as to the developement of truth. It will extract from zeal its dangerous ingredients, disarm bigotry of its power, develope, without collision, all the differences of genius, temperament, opinion and speculation which the Father of our Spirits implanted in our souls, when he made us to differ, and spread out over the surface of the moral and religious world, as beautiful and boundless a variety as that which constitutes the charm and the glory of the aspect of material nature.

That we do not over-estimate the value of the feature in our Churches now presented to the consideration of our readers, is proved, we think, by the importance attached to it by the wisest and profoundest friends of Christian truth, liberty and charity in the old world.

The following representation of the independency of our several Churches, and of its beneficial influences, attracted at the time their liveliest attention, and was immediately re-published in England side by side with the celebrated Act of Virginia 'for establishing religious freedom.'

Besides its bearing on the subject before us, it will be regarded with interest, by many of our older readers who may have personal recollections of the author. It is the 'Right Hand of Fellowship, given, May 11th 1785, at the ordination of Mr. McKean in Beverly, by Rev. Mr. Barnard of the North Society in Salem, now under the pastoral care of Rev. Dr. Brazer.

'Different schemes,' says this gentleman, 'respecting the constitution and comparative rank of Christian Churches, have been illustrated with ingenuity, and defended with respectable reasonings. Still, our communion is of opinion, that, no particular Church has a sovereignty over other Churches; that, they are equally independent of each other, till united by voluntary compact: we have ever, therefore, declined union with the state, the only source of Church dominion; and have claimed of the magistrate this privilege only, that we should not be molested for our formulas of faith, or particular modes of worship, while we behave with the perceableness and fidelity of good subjects.

'In support of our opinion, we urge our Lord's many declarations, which disclaim every idea of union with states: and the right hand of fellowship practised by his apostles, which expresses full equality between the ministers of his religion and the societies with which they are connected.

'However, waving these pleas, which have often been considered with minute attention, and urged with the authority of reason and revelation; we will place in near prospect before our minds, human nature, and the series of events since lofty views of precedency arose in the Christian Church, and inquire—whether equality or inequality, between Churches, represents the Christian religion in the justest and most amiable light, and most promotes the tranquility and happiness of the great company of professors!

'Equality, not only pleases the mind of man and gratifies his feelings, but suspends the exercise of those malignant passions, which torment him whenever indulged, and urge him to revenge and injury upon every object which excites them: its divine influence, upon religious [illegible] has been abundantly approved by experiment: in those countries where universal toleration is enjoyed, without invidious distinctions, the various sects live together like brethren, and exhibit, in their conduct towards each other, the fairest examples of moderation and good will.

'Inequality, has a very different operation, and introduces a very different scene. The moment a particular Church is exalted above those around her, she is actuated by the spirit of power, whose governing object is universal dominion; and is chagrined and miserable, if every tongue does not confess, and every knee bow to her authority. How does she endeavor to accomplish her favorite purposes, amidst that variety of sentiment, which will ever prevail amongst men, upon subjects of magnitude?—She inspires into all her children contempt of those who resist her claims; attaches to them all civil distinctions, to render the opposition of her enemies inefficacious; or, strengthened with the arm of the magistrate, she condemns them in most opprobrious terms, and by cruel measures silences or exterminates them.

'Perhaps, in all history, we cannot produce an example, of a sovereign church, yielding up her fanciful ideas of uniformity, and establishing the mild doctrines of equality and toleration, till obliged, by the superior number of those who deny her jurisdiction, and the influence of enlightened statesmen! Perhaps, to inequality, as the ultimate source, we may attribute those bitter calumnies, enraged parties, and bloody persecutions, which have dishonored the Christian name in every age since its rise!

'People highly favored of the Lord! Ye only see the period, which the wisest and best men in every age of christianity have wished to see, but have been denied the privilege! Ye only see this interesting sentence, a fundamental maxim of your civil government, 'no subordination of any one sect or denomination to another, shall ever be established by law!' Ye only enjoy the distinguishing felicity of thinking for yourselves and expressing your sentiments, unawed by penal statute, operating to the loss of civil privileges, fortunes, and lives!

'With a firm persuasion in our minds of the equality of all Christian ministers and churches, I am directed by the counsel convened on this solemn and cheerful occasion, to give you, my brother, this right hand: a sacred pledge, that we speak the sentiments of our hearts, when we declare, that we esteem you of the same rank with any of the ministers of Jesus Christ; and the church over which you have been instituted pastor, of the same rank with any other Christian church: a sacred promise, that we will esteem you highly, while you act consistently with the character of a Christian minister, and will do you every faithful and generous office. May God almighty bless you, my brother; send out his light and his truth; and guide you in the path of wise improvement, strict fidelity, illustrious virtue, and extensive usefulness; and, at the resurrection of the just, distinguish you with 'a crown of glory which shall never fade away!'

MR. BURNAP'S SERMON. A sermon on the 'Privileges and Duties of an American citizen,' was preached and published recently, by Rev. G. W. Burnap, of Baltimore. We are glad to notice that this Sermon has been printed entire in the Methodist Protestant of Baltimore. The editor introduces it with the following remarks. Referring to the author he says:—

'There is throughout his writings, a vein of strong, manly, common sense which commends them to the general reader; and the high-toned patriotism which pervades this discourse, and the *just* views taken of the duty of every lover of his country and her noble institutions, should make it particularly interesting to every American.'

*** Several articles and notices are necessarily deferred to our next publication.

WELD'S LATIN LESSONS AND READER. Allen Morrill & Wardwell, of Andover, and Mark Newman of New York publish this. It is for sale by J. Munroe & Co. of this city,

MISSIONARY NOTICE.

The subscriber, appointed by the Missionary Board to visit the churches connected with the Unitarian denomination, is desirous of calling the attention of those of the clergy, who have not already determined upon the course of action best for them to take, to the Circular which was forwarded to them in August, 1844. By that circular, the Missionary Board expressed a hope that the subscriber would be able to visit all the churches, once in the course of the year, and requested that such of the clergy as wished a visit from the Agent, in order to address their people upon the claims of the missionary enterprise, would notify the agent by letter. Seventy answers to two hundred and thirty circulars have been received. Sixty accepting and ten declining the proposals of the Board. The subscriber has visited sixty-three societies; delivered one hundred and ten addresses and lectures, and addressed thirty-five Sunday Schools. He has obtained much valuable information, has aided in the formation of several interesting missionary organizations, and has obtained very generous contributions to the general funds, or to specific objects, as expressed by the donors.

There are, doubtless, very many societies, which would like to add their contributions, however small, to the amount already received into the treasury, were opportunities afforded them. It is very desirable, if the pastors consent, and will take the necessary steps—to interest the people in the missionary cause, to take up collections for the objects contemplated, or form in each religious society a missionary organization, that shall embrace all classes and all ages, or in any other way to do that which shall seem to them best, to secure the end in view. If from any cause, difficulties shall prevent such efforts on the part of the minister, will he consent that the agent shall visit his people for that purpese! And if so, will he appoint the time, within two months, so that the agent may accomplish as much labor as possible before 'anniversary week!'

It is also very desirable that every minister who has not answered the Missionary Circular, should do so without delay, directing to the subscriber, Boston.

In case no private opportunity offers within a day or two after receiving this notice, the ministers interested, are earnestly requested to forward their answers by mail, and the postage will be cheerfully paid by the subscriber.

GEO. G. CHANNING.

NEW PUBLICATIONS.

The Exclusive Principle considered. Two Sermons on Christian Union, and the Truth of the Gospels. By William H. Furness, Pastor of the First Unitarian Congregational Church in Philadelphia.

In the first of these Discourses Mr. Furness takes occasion to make a statement, and to narrate circumstances, in reference to certain exchanges of pulpits, between particular ministers in this neighborhood, calling them by name, and to express his disapprobation of the course of other ministers for not conducting their exchanges in a particular manner. It is impossible for us to divine upon what principles Mr. Furness, or any one else, can feel called upon to interfere in these matters. Our Churches are all independent of each other, in their entire administration. In the business of exchanges there are two parties, or rather two double parties—the ministers, concerned in the exchanges and their own respective congregations. No individuals, and no bodies of men extraneous to them, have any right to interpose their advices, or their reproaches, to urge or to interdict. The practice of exchanging is not in the contract of settlement between minister and people—it is a usage existing on the ground of mutual consent, expediency, and relief.

In conducting his exchanges each minister is to judge for himself, and if he is wise and values the peace and usefulness of his ministry, he will, in forming his judgment, have a due regard to the feelings, edification, and harmony of his congregation. The people will not enforce upon him what is disagreable to him, and he will not enforce what is disagreeable to them. There are some absolute limitations of the rights of the minister, in this respect. By the decisions of law, the ministerial relation is dissolved by a change of faith, on the part of the minister. Under the general import of this principle it would not be justifiable in him to inflict upon them, from his pulpit, by way of exchange, and habitually, a doctrine to which they are, and always have been, repugnant. Reason, common sense, human nature, good feeling, every thing requires that between particular ministers and their own people, there should be a considerate regard to each other's known feelings and wishes. Indeed there must be, under our voluntary system, such a considerate regard. The people sustain the ministry and their decided resolutions must be taken into the account. If they are determined not to hear particular doctrines, or particular persons, they have either a remedy or a refuge. It is a part of the ministry, in which a spirit of conciliation, and mutual deference, must be exercised by both parties, or such consequences, as have happened, will happen.

We repudiate the idea that ministers in exercising their right to exchange occasionally with other ministers, perform a judicial office, or act as censors of each other's faith and character. To exchange with a man is not, under ordinary circumstances, becoming responsible for his opinions, or stamping him with orthodoxy, or accrediting him the Christian name, to avoid or decline exchanges is not denying him the Christian name. It is quixotic to imagine that it carries this weight with it. It is contrary to our principles, for on this interpretation of it, it would be in the power of particular ministers to proclaim and enforce an exclusive creed.

There is no call upon one particular minister to exchange with another particular minister. It is a convenient and agreeable usage—to be practiced where it promises to be acceptable and edifying, all around. If a minister exchanges with no one he does not discredit all the rest of Christendom. To say that he must exchange with any particular person, or else that person will be persecuted and denied the Christian name by him, is an exaggeration of his authority, and is entrapping him into the forfeiture of his independence, in a matter entirely voluntary, in which, if true to himself he will insist upon remaining perfectly free to do, or to forbear, as he may think proper and desirable under all the circumstances of each particular case.

At any rate it is, as it were, a domestic matter, in which none but the respective ministers with their own particular congregations are concerned, and we hope that it will never again be thought necessary for the public at large, whether remote or near, to interpose. In our denomination each parish must take care of its own concerns. If any particular people do not like their minister's administration in this or any other respect, it is their right, and may be their duty, to make themselves heard. But it is their business, and no one's else. Our security, and our peace depend upon our avoiding as individuals, all responsibility beyond the precincts of our own parishes, and whatever exchanges the ministers of other parishes practice or avoid, it is wrong for us to interfere.

In the second of these Discourses, Mr. Furness briefly reiterates the peculiar views, illustration of the Christian miracles, which he has expounded more elaborately, and with great beauty of style, in former works. In such a notice as this, it would be out of place to enter upon the discussion of them. While we, and our readers, generally, regard his views, on this subject, as altogether untenable, we all ought to honor the sincerity and zeal with which he applies his fine powers to the illustration of the moral beauty and divine excellence of the character and works and teachings of the Savior. If his particular theory cannot stand the test of truth and time, he will be much more likely to be convinced of it, if we do justice to his motives and services. He is laboring alone, in a distant field, and whatever may be thought of his particular opinions and theories, he does honor to our name by his virtues, his accomplishments, his eloquence, and his abilities. The following extracts from these Discourses proclaim the strength and fervency of our brother's faith, and prove that, in whatever inconsistences of theory his peculiar speculations may have involved him, he is worthy of being ranked among the most devoted of the disciples of Christ.

'I hold the Gospels to be perfect specimens of truth-telling. The character of Christ itself is not more truly wonderful, than these histories are for the simplicity and pervading truthfulness with which they are written. I have the liveliest conviction of the reality of all the principal facts which they record concerning the life, death and resurrection of Jesus Christ. * * * The consistency and naturalness of the character of Christ, how perfectly are they preserved throughout! The miracles, were they fictions, would mar the character of Christ. It would be like mixing coarse clay with the fines gold. Now for the most part, the accounts of his miracles not only harmonize with the spirit of Jesus, they exalt our sense of the greatness of that spirit. On what occasion does he appear more godlike, more sublime, than at the grave of Lazarus. If that scene were a fabrication, it would belittle him, whereas in fact it gives us a new idea of moral greatness. Not the extraordinary physical power which he exerted on that occasion is the wonder, but the wonder is the sublime self-possession, the absence of all vain-glory, all parade, all self-reliance, this it is that we consider the great marvel and miracle of that portion of his history.'

* * * * *

'The object of the special service, which is to be observed this morning, is, briefly, the commemoration of Christ. We would refresh and vivify in our hearts the grand idea of the Man of Nazareth. And why do we do this? Why do we commemorate Christ? I answer, as I have answered many times before, in the first place, for what he has done for us. Our whole condition, illuminated and blest by the simple and sublime truth, which he infused into the world, bears witness to our great obligations to him. And, secondly, for what he was. We commemorate him not only for his doing, but also for his being.

The question arises, What was he? What manner of being was Jesus of Nazareth? The subject, which this question opens to us, I have often in various ways considered; but the peculiar circumstances, to which I referred on the morning of the last Lord's day will, I trust, give to this familiar topic a new interest, and ensure your awakened attention. It is of great importance, if on no other account yet for the simple truth's sake, that we should have as distinct and living idea, as we may, of Jesus Christ. And I ask again, What was he? What manner of being was he?

For an answer to this question, it is very plain where we are to go. Not to our fellow-Christians; for from them we can get nothing but a confused mass of contradictory answers. We must go the professed accounts which have come down to us, of the Life of Christ, in brief to the four Gospels. Whatever knowledge is to be obtained of Jesus Christ, is to be found here, or it is to be found nowhere. We have no other means of information.'

* * *

'But it will be asked: What is the evidence which the Gospels furnish, beyond their bare assertion, of these facts? I answer, I find all the evidence I can possibly desire in the manner and form and air of these narratives. I do not know for instance, what the quality of honesty is, if that quality is not manifest, embedded in the whole tenor of these accounts. I am touched to the very heart by the singleness of mind which they so strikingly evince. They tell us of some remarkable event, and in the same breath, without any hesitation, they tell us that it was doubted and questioned by some of those who stood by and witnessed it. Of the most stupendous event in the whole history, the reappearance of Jesus after his crucifixion, they relate that some, to whom he appeared, doubted whether it were he. And they give no explanation. I cannot resist the conviction that the authors of these histories had no earthly object but to tell the truth, whether it made for them or against them. There is no trace of any design to make out a case. And yet they do not seem to study honesty. They tell their story right on. This is one trait of these accounts, which admits of copious illustrations, and which any free-minded, truth-loving man, may verify for himself, but upon which I cannot enlarge now.'

* * *

'Thus the wonders of his life are valuable as they illustrate him; as they show what manner of man he was. Strike them out of his history, and you lose the means of estimating the greatness of his spirit—the godlike power of his character. They are, as his acts, parts of him. And his individuality is mutilated, and all but lost, if these facts are rejected. But seen in them, and through them, he rises before us the loftiest of all the sons of God, the beloved of the Infinite Father, one with God, and the Revealer of everlasting Glory.

Thus, brethren and friends, may he be seen and known by us, and when thus known his memory will be an inexhaustable fountain of life, and light, and salvation.'

Second Part of a Tract on Missions.

This pamphlet is in continuation of one on the same subject, published a short time since. They are understood to have proceeded from a venerable philanthropist and friend of Christian liberty and truth, who has always been ready to contribute her generous and devoted efforts and means to the promotion of the great objects of charity and humanity. She has become deeply impressed with the conviction that the missionary enterprise, as heretofore conducted, has failed of success, and her heart, bleeding at the sight of the ignorance, vice, and consequent misery of multitudes in every Christian land, has become deeply exercised in their behalf. She earnestly pleads that the means and efforts expended upon remote objects may be concentrated at home, and directed to the recovery and improvement of Christendom itself. Those who may not agree with her, in the discouraging estimate she has formed of Foreign Missions will, nevertheless, join heartily in her appeals in favor of more strenuous exertions to remove immorality, and corruption, from our own country.

'Had faithful agents been employed, intrusted with proper funds, who would seek out the wretched victims of vice and misfortune, and by kindness and perseverance assist their endeavors to become virtuous and industrious citizens, what a glorious spectacle would have been exhibited to the world. That this statement is becoming applicable to this country, as well as to England, cannot be denied. We are maintaining very many agents, whose whole employment consists in soliciting contributions from all classes, even the most laborious and needy, to distribute over every corner of the globe, for the support of missionaries, who pass their time in idleness and luxury, while crimes and disorders are overspreading our land, like a mighty flood, unchecked by those aids which, under due regulations, would restore order and happiness to the great mass of society. In a letter printed in the Courier, the 12th of December, written by Mrs. Child, whose life appears to be devoted to acts of benevolence, she gives an account of a meeting called to form an association for the reform of Prisons and their inmates. We give the following abstract of a speech by John W. Edmonds, Esq., made in the true spirit of christian benevolence. He urged the alarming fact, that from two hundred to two hundred and fifty convicts a year, from Sing Sing, were returned upon society, nearly without money, without friends, except among the vicious, without character, and without employment. Poor, unfriended, discouraged, and despised, in a state of hostility with the world, which often has in reality done them more grievous wrong than they have done the world, how terribly powerful must be the temptation to new crimes. In answer to the common plea, that most of these wretched people were old offenders, hardened in vice, and not likely to be restored by Christian efforts, he stated that, of the 934 now in the prison, only 134 had been in prison before; 599 of them, about two thirds of the whole number, were under thirty years of age; and 27 were not seventeen years old, when they were sentenced. He spoke with much feeling of the evil influences which had mostly surrounded them from childhood, and of the extreme destitution which had driven many of them to recklessness and sin. He said he had no faith whatever in the system of violence, which had so long prevailed in the world; the system of tormenting criminals into what was called good order, and of never appealing to any thing better than the base sentiment of fear.—He had seen enough, in his own experience, to convince him that, degraded as they were, they still had hearts that could be touched by kindness, consciences that might be aroused by appeals to reason, and aspirations for a better course of life, which often needed only the strengthening voice of sympathy and hope, to be strengthened into permanent reformation.

The foregoing remarks, selected from the fearful catalogue of ills and abuses, recorded by Mrs. Child, must imperatively enforce the necessity of some systematic arrangement for the prevention of crimes, by affording timely relief to that portion of our citizens who are too strongly tempted to the commission of criminal deeds. By so doing, we are assured that a blessing will attend our sincere endeavors. It cannot be too often repeated that all must join in this great effort in the cause of humanity; the vast sums annually sent abroad must be joined to the liberal donations which have so long been devoted to this sacred cause at home.—Could we profit by what has past, and turn our attention to our own lost sheep, in obedience to the commands of our Lord and Saviour, we might still do much, and by continued and united efforts realize those sublime predictions so long looked for, and so ardently desired. We might adopt some plan for the improvement and relief of those, who are too far sunk in vice to recover without aid, and provide some establishment in our wide spread land, embracing every variety of climate, and millions on millions of the richest acres yet untouched, where, under the direction of faithful agents, they might become useful and industrious citizens. We might thus relieve the distressed, assist them in obtaining an honest livelihood, and imbue them with the pure spirit of the gospel. Every one might then enjoy the fruit of his labor, and sit down under his own vine and his own fig tree, having none to make him afraid; and the wilderness would blossom as a rose, uncontaminated by the disgusting vices which have disgraced our country. But whatever plan might be adopted for its accomplishment, here we are sure of doing great, essential, and permanent good. Thus might we make some atonement for the innocent blood, so sacrilegiously, so wantonly shed by those who have dared to call themselves the followers of the Prince of Peace. Is not this what the Lord our God requires? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry,—and when thou seest the naked that thou cover him?—Then shall thy light break forth as the morning,—and thy righteousness shall go before thee: the glory of the Lord shall be thy reward.'

The Christian Ministry and its Fruits. A Sermon preached at the installation of Rev. Horatio Alger, as Pastor of the West Church in Marlborough, Mass., Jan. 22, 1845. By Rev. George E. Ellis, with the Right Hand of Fellowship and the Address to the People.

Mr. Ellis's Discourse is characterized by the marks of sound sense, and manly energy which pervade his writings. We should be glad to enrich our pages with larger extracts than our limits allow.

'Spiritual life' says he 'should be to a Christian society the chief object of expectation and desire; its absence should be looked upon as a most distressing symptom, as a dread mockery. The faith which once brightened the hidden tombs with its divine lessons, must nowhere be so fruitlessly entertained, as to turn our churches into tombs where the dead bury their dead. How shall the Christian ministry be effectual to securing spiritual life? I do not ask how it shall sustain itself as a profession, an office, an emolument, a place for some to enjoy, and for others to support. Priestcraft, against which some inveigh as expressing the Christian ministry, is in fact the alternative of the Christian ministry, something which must surely fill the place of the ministry if the ministry does not do its true work. There is no fear that religious teachers will ever cease to be sustained, let their office degenerate as low as it may, for the Christian ministry would have many downward steps to take before it came to the level of a heathen priesthood, which is its only possible substitute. I ask not how the Christian ministry may be sustained, but I ask the conditions on which its highest and self-recommending fruits may be enjoyed. How, in any place, how in this place shall it do the work of Jesus Christ, in enlightening, renewing, and guiding heavenward the hearts of human beings? How shall it win for itself a place in human affections most cherished and dear? How shall it be able to draw you from your homes to the sanctuary, or to win its abode with you in your homes, and according as life presents to you its tranquil waters, or its billows of sorrow, how shall it have power to speak to your condition? We ask this question in a Christian Church—where the word has been preached with faithfulness and with power. If held to a strict account you would have to answer for the fruits of those lessons which you have heard from this desk. Let me thus kindly remind you of past opportunities, for they confirm present obligations.

To ensure spiritual life without spasmodic action, and true Christian progress without excitement and consequent depression, is the object which, as Christians, we would have in view. Till the end is attained, and while it is faithfully sought, we may be subject to continual disappointments and failures, but the end, with its substantial reward, will meet our full desires. Our age, with its intense intellectual and moral action, is to do a great part, though not the whole, in testing whether Christianity is sufficient, whether it will meet the wants of highly cultivated minds, and give the law to the perpetual changes in human concerns, and restrain a civilization which is fertile in dangers and crimes, and cheer and crown the efforts of those lovely charities which it surely inspires.'

* * * * *

'The first element of power in the preaching of the Gospel, is found in its supernatural revelation of spiritual truth,—*its supernatural revelation of truth*,—as it is the medium of communicating to this earth, the light of truth from a source beyond this earth. Christian graces, principles, affections and hopes are only the parts of a Christian character which stand up and sustain themselves upon a foundation laid in the heart and in the mind. The foundation is unseen; but there must be a foundation, and that foundation must repose upon the assured conviction that heaven and earth have been brought together by a connecting medium in Christianity.'

* * * * *

'What do I seek that Jesus Christ and his religion shall do for me? If he is to lead on my mind from earth to heaven, and teach me what mortal man cannot teach, and assure me of truths which the wisdom and the light of science, the strainings of an anxious curiosity, and the intuitions of my conscious breast cannot prove to me,—then, *then*, I must believe that he came from that higher realm, where truth in its fulness abides, and where what is faith on earth is perfect vision. I must believe that he came out from God to those whom he would lead back to God. Nothing less of belief, will fulfil the purpose of belief. The allowance of the supernatural makes a demand upon our belief, but it is likewise the reward of belief, it purchases belief. To be believers in Jesus Christ in any sense which involves religious faith, the very least that we can do is to admit unreservedly and heartily, that in his character and doctrine there is mingled something that is not of the earth, we must believe that he saw behind the veil of mortal things, that he knew the Father as no other being has known the Father, and that what he taught to men was spoken with an authority which belongs to no other utterances that have ever fallen from human lips, upon human ears. We must believe this much as the very minimum of faith, in order to secure any advantage, to obtain any blessing from our faith.'

The Right Hand of Fellowship, by Mr. Gilbert, of Harvard, expresses with fervor and interest, the setiments appropriate to that service.

The Address to the people, by Mr. Hill of Worcester, is earnest, bold and eloquent.

We congratulate the Society in Marlborough upon the occasion which these services solemnized, and our best wishes are with them, and with their excellent and faithful pastor.

For the Register.

MR. EDITOR:—I was instructed and satisfied with your introductory address; and among those who wish you the fullest realization of your highest hopes I count myself. May your labors among us be full of light and love; and I am sure that the torch of truth, which you have just taken into your hand, will be kept brightly burning and handed down in faithfulness to those who shall come after you.

But my purpose in this letter is to express the gratification I have felt in the tone and spirit of the Christian Register during the reign of your two immediate predecessors. It seemed to me that they had a well-devised plan of action, and that they regarded unflinchingly the principles they avowed. *They spoke the truth in love;* and I admired the gentlemanly, dignified and courteous manner in which they bore themselves towards those who differed from them. They have given ardor to virtue and emphasis to truth; and for one I am glad to thank them.

B. S.

HARVARD UNIVERSITY.

The following communication, in the last Christian Watchman suggests matter for reflection to those to whom it is addressed. Before the Baptists, Episcopalians, Methodists, and others enter into a combination to introduce religion into the politics of the State, for the purpose of wresting Harvard College out of the hands of liberal Christians, it will be well for them to agree upon a partition of the spoils. If they do not the Congregational Orthodox will take the Lions share.

MR. EDITOR,—The tone, as well of Baptist as of Orthodox Congregational journals, indicates a desire for a change in the direction of this ancient seat of learning. Is this well? Regarding the entire course of treatment adopted and pursued toward us and all who differ from them by the Orthodox Congregationalists and which for aught that I can see they are likely still to adopt and pursue, I repeat the inquiry, Is this well? There may have been wrong things at Harvard, but have there not been wrong things elsewhere? What influence besides that of pure Orthodox Congregationalism is suffered so much as to show its head in many of the prominent institutions of learning in our land? And among these, to say nothing of Yale, Dartmouth, Bowdoin, Middlebury Colleges and Vermont University, are there not two included in the above description within the bounds of our own Commonwealth? And yet the grasp evidently is to add another to the same catalogue. For one let me say to Baptists, in the remembrance of the past and even of the present, beware to whom your influence is lent. Whatever seeming and real affinities of faith may exist between us and the more numerous body of Congregationalists, evidence is wanting that they will do anything to aid or countenance us. The past and the present give us contrary proof.

WATCHMAN.

The following notice in the Watchman will be read with gratification by all. By his courtesy, his moderation, and his charity, by the dignity and firmness of his character and course, Dr. Sharp has reflected honor upon his own denomination and secured the respect of the whole community.

KINDNESS DELICATELY BESTOWED. We are gratified to learn that the Rev Dr. Sharp has taken his passage on board the Cambria, which leaves this port in April next, for Liverpool. His ministering brethren in Boston and vicinity, of their own accord and without solicitation, have very kindly proposed to supply his pulpit during an absence of about four months. Such generous arrangements have also been made by a few of his fellow citizens, chiefly out of the Baptist denomination, as to furnish substantial testimony of the high regard and esteem in which he is held by those among whom he has resided more than thirty years. His church and society, have unanimously and cordially consented to the proposal, and he will now, after an absence of forty years, revisit the land of his nativity and the home of his youth. Such acts of spontaneous kindness must be highly pleasing to his friends, and were never more worthily bestowed.

THE SECOND CHURCH. We learn that the Ladies of the Second Church in this city are making preparations to open a Fair, on Wednesday next, in the hall under the Tremont Temple, the object of which, is, to assist in furnishing their new Gothic edifice in Hanover street, which is now nearly complete. The Hall will be beautifully decorated for the occasion, under the direction of Mr. Paul, and the tables will be furnished with a large variety of ornamental and useful articles, together with confectionary and refreshments. In the evening there will be an instrumental concert in the hall, by the Kendall Quadrille Band.

The Pastor of the Second Church has prepared, for the Ladies, a beautifully printed book, entitled 'Our Pastor's Offering,' containing several interesting and curious extracts from the writings of the long succession of the ministers of the Church, Increase, Cotton and Samuel Mather, Joshua Gee, Samuel Checkley, John Lathrop, Henry Ware, Jr., R. W. Emerson, and C. Robbins.

We hope that the exertions of our friends of the Second Church may be crowned with success.

DEDICATION IN NEW BEDFORD.

'We copy the following account of the dedication of 'the Central Chapel' in New Bedford, from the New Bedford Mercury.

DEDICATION. The neat and commodious building recently erected on North Sixth, near Union street, as a place of public worship, was yesterday afternoon dedicated to the service of Almighty God by appropriate and impressive religious services, as follows:—

1. Voluntary on the Organ.
2. Reading from the Scriptures, by Rev. Mr Dawes of Fairhaven.
3. Prayer, by the Rev. Charles Morgridge.
4. Sermon, by Rev. Edward B. Hall, of Providence.

TEXT. 'Wherefore also it is contained in the Scripture, Behold I lay in Zion a chief corner-stone, elect, precious, and he that believeth on Him, shall not be confounded.'—1. Pet. 2 chap. VI v.

The services were concluded by an appropriate Anthem, performed with masterly skill by the Choir accompanied on the organ, and Benediction by Rev. Mr. Morgridge.

The building has been designated 'Centre Chapel,' and is finished in a simple and beautiful style throughout, contains nearly 100 pews, and will conveniently accommodate upwards of 500 persons. It has been furnished with a new and fine toned organ, as we understand from the manufactory of Messrs Stevens in Boston.

The organization of the Church and Society took place at the Chapel last evening, when a Discourse was delivered by the Rev. Eph'm Peabody, of the Unitarian Church in this town. We understand that the Rev. Charles Morgridge is to be installed as Pastor.

For the Register.

LAYS OF THE NEW THEOLOGY.

No new-born star o'er Bethlehem shone
The wonder of the skies;
No mighty visions visited
The pillows of the wise.

The foaming waves of Galilee
Dashed high upon the shore;
Christ never smoothed their mountain swell,
Nor stilled their deafening roar.

He never on the sightless eye
Poured in the light of day;
He never bore our sicknesses,
Nor took our pains away.

He never fed the hungry crowd
With all that wondrous bread;
His garment's power ne'er staunched the stream,
That trustful woman bled.

He never oped the deafened ear
To bear salvations sound;
He never loosed the silent tongue
To shout its joy around.

He never raised to life the child,
To glad its father's heart;
Nor from the mother's feverish couch
Bade burning pains depart.

In the centurion's distant home
The palsied servant lay;
He never spake the mighty word,
That healed him far away.

He never made the withered hand
Its skilful work regain;
Nor called the powers of reason back
To calm the maddening brain.

And, when in supplicating pain
The helpless cripples lay,
He never sent the joyful men
With bounding steps away.

He never from the dark cold grave
Did set the brother free,
And give him to the sister's tears,
The tears, he wept to see.

O false and wicked witnesses,
How could you write the page,
That cheated our believing hearts
Through many a trustful age.

HARVARD COLLEGE.

The adjourned meeting of the Board of Overseers March 6th, was very generally attended by members, and the Senate Chamber was crowded with spectators.

The Governor took the Chair at a quarter after twelve.

The business in order being the consideration of the various reports made at the last meeting—that from the Rev. Dr. Codman, Chairman of the Committee on Mr. Bancroft's second resolution—(providing that, 'in filling up the vacancies in the clerical part of the permanent Board, care should be taken to avoid giving a majority to any one religious denomination') was first taken up.

The report concludes as follows:—

'While they (the Committee) are impressed with the consideration that *a due regard should be paid to the religious opinions and preferences* of those whose interests are represented in this Board, by a wise and liberal exercise of the right of suffrage, they are of the opinion, that *it is unnecessary and inexpedient to adopt any rule or regulation as to the* PRECISE MANNER *in which this right should be exercised*. And they ask to be discharged from the further consideration of the subject.'

Mr. Child moved to amend by substituting for this passage the following resolution:—

Resolved, That while the Board of Overseers would not, at present, recommend the adoption of any fixed rule, as to filling vacancies which may occur in the Board—they hereby express the opinion that care should be taken that such vacancies should be so filled as to give to no one religious sect or denomination a majority of the clerical members of the Board.

Rev. Mr. Rogers seconded this amendment in a speech of an hour in length, contending that however undesignedly on the part of the Faculty, there was a sectarian bias and influence in the College, and that the settled popular belief in this circumstance was the cause why orthodox persons would not send their children to the University, or enrich it by their bequests.

Rev. Dr. Codman agreed perfectly in the spirit of the resolution, and, since it proposed no precise action, he hoped it would be adopted. He coincided mainly, in the opinions of his reverend friend as to sectarian influences at Harvard.

Rev. Dr. Pierce hoped to live to

Rev. Dr. Lowell said a few words on the same side.

Before any question was taken, the Board adjourned till half past three o'clock.

AFTERNOON SESSION. The Governor took the Chair at twenty minutes to four.

The question being on the amendment to Mr. Child's resolution, proposed by Mr. Adams.

Rev. Dr. Gannett expressed his opposition both to the resolution and amendment in a very few words. He then answered, at considerable length, the observations of Rev. Mr. Rogers. The latter gentleman had greatly relied on the ground that the College was the child of the Commonwealth, and that inasmuch as no religious denominational preference was recognised by either the Constitution or laws of the State, therefore no such preference should ever be manifested by the University. But this doctrine Mr. Gannett was inclined to think erroneous, at least to the extent to which it was carried. It was true that the University was chartered by the government, and had received some donations from the State; but it had neither been supported, nor raised to its present position by the Commonwealth. That was owing to the contributions of private individuals. But the argument, if good for any thing, should be carried a good deal further than his friend had applied it. If Harvard College were the child of the Commonwealth, so were other Colleges; if she had received benefactions from the government, so had others; and if the inference drawn from the fact were well founded, if no theological distinction or preference ought to obtain at Harvard, a child of the Commonwealth, then neither ought any to exist at any other College in Massachusetts—more especially at any which had ever received any pecuniary aid from the State. And surely the gentleman would not contend for that. But in point of fact, the College, instead of being the child of the Commonwealth, was under God's providence, the child of Congregationalism. Its wealth, in a very great measure, was the gift of individuals of that denomination. As to the ground that former benefactions from orthodox individuals no longer continued, a sufficient answer was found in the fact that until within, comparatively, a few years there were no Unitarians in the State. A change had taken place in this respect—whether for good or evil it was not for him to say—and if, since that period, gentlemen of that persuasion had been the principal benefactors of the College, he must be excused for expressing his belief that they were entitled to consideration in the management of the University. And besides, the orthodox had Colleges of their own, at Amherst, Williamstown and New Haven, to which their wealth was applied and their children sent. Mr. Gannett then proceeded to rebut the charge of sectarianism, which he stated to be an ungrounded and false prejudice. To the utmost extent of possibility, sectarian influence had carefully been kept out of the College for the last twenty-five years.

Mr. Child followed in support of his resolution, and maintained that the very facts contained in the report, if unqualified by something like what he had proposed, would inevitably have the effect of strengthening and increasing the prejudice against the University which, unhappily, did exist among the people.

Hon. John Reed, (Lieutenant Governor,) opposed both the resolve and amendment; and, as he considered this discussion as tending to no good effect, he moved to lay the whole subject on the table, as a final disposition thereof.

The yeas and nays on this motion were demanded and ordered.

The question was then taken, and the whole subject laid on the table by the following vote:—

Yeas—Messrs Gray, White, Fay, Allen, Adams, Reed, Whitney, Borden, Clifford, Wheatland, Lincoln, (President of the Senate) Reed, (Lieut. Gov.) French, Arnold, Hoar, Jackson, White, Fay, Sullivan, Savage, Pierce, Jenks, Lowell, Parkman, Field, Frothingham, Brazer, Lamson, Barrett, Gannett, Young, Ballou, Putnam—33.

Nays—Messrs Child, Dillingham, Hayward, Southwick, Metcalf, Kittredge, Wilson, Barrett, Clark, Hopkins, Safford, Foote, Marston, Foster, Bradbury, Dickinson, Walley, (Speaker of the House) Codman, Rogers—19.

The reports of the Committee on the division of the times of recitation, &c., made by Mr. Savage at the last two meetings, were taken up and accepted.

The majority and minority reports from Mr. Bancroft's Committee, noticed in our account of the last meeting, were finally laid on the table.

And at twenty minutes after six, on motion of Rev. Dr. Codman, the Board adjourned *sine die*.

OBITUARIES.

MRS. ABIGAIL LEONARD.

'Died, in Raynham, Mass., Jan. 25, Mrs. ABIGAIL LEONARD, nearly *One Hundred and One years of age*. The deceased was a lineal descendant of John Alden, the first who landed from the 'Mayflower' on the Rock of Plymouth, and only the 5th in descent. Her husband, sacrificing claims to wealth and nobility in England, prominently participated as an officer in the American army, in our revolutionary struggle, and from the Declaration of Independence up to the period of his death, early in this century, sustained the office of High Sheriff of Bristol county. Mrs. Leonard, though inheriting a feeble constitution, lived an active and industrious life,—remarkably exemplary in all the relations she sustained as well to society as to her immediate family. Inflexible regard to what she conceived to be right and just was a prominent characteristic. In the bloom of her youth, she consecrated herself to her Redeemer, and few have maintained a more consistent, Christian example. It was a resolution made at an early age, to devote a portion of every day to English literature, as well as to the study of the Holy Scriptures,—a resolution, it is well known in her family, she never deviated from except in a few instances of severe indisposition. Her vision, for the last fifteen years, has been such as to require no aid from glasses; and the specimens of fine needle work which of late she has amused herself in making, as mementos for her young relatives, are tasteful and elegant. She furnished, indeed, a beautiful example of the loveliness of the social and Christian character. Her well stored memory, her uniform cheerfulness, and her fondness for contributing to the happiness of her friends, rendered her pleasant rural abode an attractive spot to her numerous descendants. She retained the entire possession of her mental faculties to the moment of her death; and she has left with us the most satisfactory assurance, that, as she lived the life, so has she died the death of the righteous. [Bristol Phœnix.'

'I saw an aged one upon her bier:
Her hair was thin and white, and on her brow
A record of the cares of many a year;—
Cares that were ended and forgotten now.
And there was sadness round, and faces bow'd,
And women's tears fell fast, and children wail'd aloud.

Then rose her pastor, hoary man, and said,
In faltering accents, to that weeping train,
'Why mourn ye that our aged friend is dead?
Ye are not sad to see the gathered grain,
Nor when their mellow fruits the orchards cast,
Nor when the yellow woods shake down the ripened mast.'

These lines are quoted, as being perfectly applicable to the scene of the funeral of Mrs. Leonard; the sermon having been preached by her aged pastor, Rev. Simeon Doggett, now 80 years of age, and who, it is believed, is the oldest Unitarian minister who officiates regularly on every Sabbath to his people, without the aid of a colleague. His text was from Job, v. 26. 'Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season.'

The purpose of the discourse was, to show, that the Creator destined man for a holy life here and hereafter, and also to show how this may be attained, and by what course we may reasonably expect to come to our grave, full of years, and in a good old age, covered with the ripe fruits of righteousness.

A sound mind in a sound body is essential.—The body and soul are so constituted that they cannot be continued long in a state of perfect health and soundness, but by the practice of the Religion of the Bible, it being perfectly adapted to the nature of man.

The Religion of the Bible prohibits every excess, the fruitful source of all our evils. No more can the fruits of righteousness prevail, where sinful excess is indulged, than a rich production of grain could grow up amidst weeds and briars.

The Religion of the Bible inculcates virtue, as essential to the health of both body and soul. It inculcates love to God. Divine love in man is what the balance wheel is in a complicated machine. The love of God, that Revelation enjoins, gives a man a composed head, and a calm breast, and of course smooths the pathway of life to a happy old age.

A conscience void of offence towards God and towards man, has a healthful bearing on our whole nature.

Religion cautions against idleness and stupidity, and enjoins all the active virtues, which are essential to the enjoyment of health. By the practice of these virtues, the system is kept in healthy exercise, and the fruits of righteousness increased.

The Religion of the Bible inculcates a sacred regard to the holy Sabbath. After the exercise of six laborious days, the rest of the seventh is refreshing, and is highly important for the health of both body and soul.

The above is an imperfect synopsis of the discourse. The following passages, near its close, are quoted, as referring especially to the character of the deceased.

'Were history as faithful to record eminence in religion as in arms, we should doubtless be furnished in every generation with many joyous examples of our text. But we need not go to *foreign time*, and climes, for examples, while *we* have them around us. The most of my respected audience are, doubtless, here reminded of our departed friend's honored relative, MR. ALDEN, and the recent DEACON WHITMAN, whose ages together were 212 years; men as remarkable for religion as for age. To these long to be remembered worthies, we, this day, have the mournful satisfaction of adding another, whom the blessings of a good providence hath carried through 100 annual revolutions.—Every one who loves life, must feel interested to learn the cause of this wonderful preservation. I can tell you. Our beloved friend lived by the rules of the Bible, the blessed Bible.—From this she drew her faith, while the regulating power of love to God it enjoins, harmonized all the inferior excitements of kind nature. Self government and temperance in all things were the undeviating law of her life. The upbraidings of a wounded conscience never could have disturbed the feelings of her pious heart. The active virtues of religion always kept her hands employed, and her feet in motion. While her strength permitted, every Lord's day brought her to the sanctuary, where, in neatness and pious attention, she lived an excellent example for her sex. Having taken Christ for her Lord and Master, for nearly seventy years she commemorated him at his table. From this course of life our beloved sister is now taken to her rest, as a shock of corn fully ripe.' * * *

'Our feelings still lingering around the dear remains of our departed friend, we are constrained to add, Solomon, in describing the excellence of woman, says: 'She looketh well to the ways of her household, and eateth not the *bread of idleness*. *Her children* arise up and call her blessed; her husband also, and he praiseth her.' And all now seem ready to say, 'many daughters have done wisely, but thou, our mother, excellest them all.' It seems as though Divine Providence, though her make was slender, continued her untired care and usefulness much beyond the usual period of strength for a long and living example to her sex of female excellence; and caused her declining sun slowly to descend, to show us with what patience, and resignation, and rational hopes, the real Christian can grow old and die.'

ON THE DEATH OF MISS M. E. BATTELLE.

And hath the glory from thine eye departed,
Thou of the joyous heart and radiant smile?
From whose sweet brow celestial sunshine darted,
Like the star-beamings from some golden isle?
Is that loved voice hushed in death's silent slumber,
That brought such music in its cadence free?
Is thy young spirit of that hallowed number,
That in Jehovah's palace bow the knee?

Methinks but yesterday, South's blushing roses
Tinted thy cheek with undecaying hues:
And hast thou drooped thee, like the flower which closes
Its pencilled beauty from the summer dews?
But yesterday, by forest, and by fountain,
Awoke the echoes of thy gladsome tread;
And dost thou rest thee, now, on that bright mountain,
Where, to his arms, the Savior's lambs are led.

We know, sweet sister, thou wert meet to mingle
In the rich warblings of the angelic throng.
But earth hath joy by wave and mossy dingle;
Why should they hear no more thy thrilling song?
We shall not see thee when the violet creepeth,
Telling of Spring-time, from its snow-wreathed bed;
But the lone heart that turneth thense and weepeth,
Shall breathe its tribute o'er the early dead.

Methought thou wert some angel, kindly lent us,
To gild, with purity, life's mazy track;
Some guiding spirit, from our Eden sent us,
To lead us, gently, to our Father, back.
But thou hast gone, ere yet the flush of morning
Rolled its slight tissue from thy love-lit face!
Ere thy pure soul, thy path with light adorning,
Had felt upon its chords one saddening trace!

Like some bright bird, in Summer's arch appearing,
Pouring its glad note on the breezes free,
So *thou* didst come, loved Sister, ever cheering
Affection's ear, with thy sweet minstrelsy.
'T was bliss to gaze on thee, and feel how lightly
Earth and its cares on the pure heart could rest;
To see thee take, all joyfully and brightly,
Life's varied hours, and make each moment blest.

We would be silent, and resigned, and lowly;
Bow at his feet, who doeth all things well;
But the rent heart doth take but sad and slowly,
The echoes of that sorrowing word, 'farewell!'
And must that word so soon to thee be spoken?
Thou who wert loveliest of the earth's bright band!
Yes, thou hast soared, life's silken tether broken,
Unto thy kindred in the Happy Land.

Thou'st passed away, sweet sister, kindly showing
The radiant passage unto realms of love;
Thou'st gathered up the affections round thee flowing,
And in that garment winged thy flight above.
We will press on and check our gushing sorrow,
And lift our eyes to Heaven, and weep no more;
For, yet a few short days, and then to-morrow,
Our bark shall land us on thy home's green shore.

Waltham.

MRS. D. L. RICHARDSON.

Died in Salem, on the evening of the 4th inst. DEBORAH LANG, widow of the late Wm. P. Richardson, in her 60th year.

When a life, that was adorned by the traits of virtue and religion, is terminated, it is natural and desirable to perpetuate its memory in the hearts of survivors, by delineating its excellencies in such expressions as may help to preserve its image. The lady, whose decease is recorded above, exhibited, in her character and example, the power and the beauty of Christian faith and piety. She was a true follower of the Savior, in the belief she cherished, and in the affections and principles which prompted and ruled her whole conduct in life. For nearly twenty years she had illustrated, most strikingly, that wonderful law, that most beneficent provision of the divine government, by which, in ways mysterious to us, our strength is proportioned to our need. Left, the widowed head of a large family, she presided over them, and walked before them, for this great length of time, with a singular wisdom, guiding their steps, and discharging, alone, all the parental duties of care and love, with a fidelity and success, not often equalled, where the burden is divided. She was a pattern of those gentle virtues, and tender charities, which constitute the surest test, and most shining graces, of the Christian character. Her family must look for consolation, where she always found support, in the faith and hope of the Gospel. The poor lament her loss, and bless her memory. Her friends and acquaintances, those with whom she passed her excellent and useful life, will ever bear her memory in love and honor. Such virtuous, benevolent, peace-making, charitable, and truly benevolent women are the brightest ornaments and best benefactors of every community.

MASSACHUSETTS HOSPITAL.

The annual report of this Institution has just been published, containing the reports of the sub-Committee of the trustees, of the Superintendent of the Hospital and of the Physician and Superintendent of the McLean Asylum.

* * * * * * *

'In March last the Treasurer received twenty thousand dollars, bequeathed to the Institution by the late Israel Munson, Esq. This legacy places Mr. Munson among the largest benefactors of the Hospital. Our thanks are due to the Executor of the will, Charles Barnard, Esq., for the promptness with which the legacy was paid.

The Committee take this opportunity to express the grateful feelings with which the Trustees have received the munificent contribution, made during the past year, to the funds of the Institution under their charge. The large increase of the population of the city since the foundation of the Hospital, the influx of strangers whom business and pleasure bring hither, and many of whom disease detains, the greatly augmented number of persons employed in dangerous occupations, and the numerous disorders that spring from the habits of life prevalent in large towns, had made a great extension of our accommodations necessary. The Trustees being pressed with applications for admission into the Hospital, which its narrow limits compelled them to reject, appointed a committee of their body during the last summer, to make known to the public their need of increased means, and to receive the subscriptions of those who might be willing to add to their funds. A full report of their doings and of the generous spirit with which their appeal was met was made to the Trustees in August last, by the Chairman of the Committee, Henry B. Rogers, Esq. An extract from this report we beg leave to annex to our own.

After stating the amount obtained, viz: $62,550, the report proceeds thus:

Six persons subscribed	$2000	each	making	$12,000
Nineteen	1000	"	"	19,000
Thirty-three	500	"	"	16,500
Three	300	"	"	900
Six	250	"	"	1,500
Fourteen	200	"	"	2,800
Seventy-eight	100	"	"	7,800
Two	75	"	"	150
Thirty-seven	50	"	"	1,850
Two	25	"	"	50

Such a result has far exceeded the most sanguine expectations of the Committee, and probably of all others. We have every where been received with kindly feelings. In no one instance has the object been spoken of in terms other than those of the highest commendation, and to but few have we applied with whom there appeared to be any other question than of the amount which it was proper for them to put down. These facts are equally honorable to the donors and to those, who, through successive years, have had the management of the Institution. They are the most convincing proof that could be afforded, that the Hospital has been so conducted as to impress strongly the public mind with a sense of its utility and importance. We desire, in behalf of the sick and suffering individuals, who are to be the recipients of the benefits thus conferred upon this Institution, to express our deep and hearty thanks to each and all of the contributors to the present princely donation, for their generous liberality.

The Committee would not close their report without expressing, also, their indebtedness to all who, in any way, have aided them in soliciting subscriptions, and especially would they render their warmest acknowledgments to the President of the Corporation, William Appleton, Esq., whose personal labors in their behalf have been great and of the utmost importance.

The Committee will only remark, in conclusion, that they have much pleasure in being able to represent the condition of the Institution as highly satisfactory.

EDWARD WIGGLESWORTH.
WILLIAM T. ANDREWS.

Boston, January, 1845.

The following are the officers of the Hospital for the present year:

OFFICERS OF THE HOSPITAL.

John M. Goodwin, Superintendent; Jacob Bigelow, M. D., Enoch Hale, M. D., John B. S. Jackson, M. D., Visiting Physicians; John C. Warren, M. D., George Hayward, M. D., Solomon D. Townsend, M. D., Visiting Surgeons; Henry I. Bowditch, M. D., Assistant Physician; Henry A. Barrett, House Physician; George H. Gay, House Surgeon; Mortimer B. Tappan, Apothecary.

OFFICERS OF THE MCLEAN ASYLUM.

Luther V. Bell, M. D., Physician and Superintendent; Chauncey Booth, Jr., M. D., Assistant Physician and Apothecary; Columbus Tyler, Steward; Mrs. Mary E. Tyler, Matron; Homer Goodhue, Male Supervisor; Miss Relief R. Barber, Female Supervisor.

VISITING COMMITTEES FOR 1845-6

February—Messrs. Amory and F. C. Lowell. March—Messrs. F. C. and J. A. Lowell. April—Messrs. J. A. Lowell and Rogers. May—Messrs. Rogers and Hooper. June—Messrs. Hooper and Bowditch. July—Messrs. Bowditch and Andrews. August—Messrs. Andrews and Lamb. September—Messrs. Lamb and Storrow. October—Messrs. Storrow and Edwards. November—Messrs. Edwards and Wigglesworth. December—Messrs. Wigglesworth and Dexter. January—Messrs. Dexter and Amory.'

FLORIDA AND IOWA.

Among the laws passed at the recent session of Congress, besides the annexation of the undefined and vast territory of Texas, was one admitting two other new States to the confederacy; one in the South-Eastern, the other in the North-Western point of the Union, and embracing regions, whose most distant portions are separated from each other, by more than two thousand miles!

If our expanding empire does not fall beneath its own weight, as we indulge a confident hope it will not, what a demonstration will it afford, of the unparallelled wisdom of the great men who framed our political system!

IRON FOR RAILWAYS. It is ascertained that for 1600 miles of projected railways in England, not less than 1,260,000 tons of railway will be required.

THE POSTAGE REFORM BILL.

The Post-Office law, which passed both Houses of Congress and was signed by the late President, contains 24 sections, of which the provisions are briefly these:—

1. After the 1st of July next, all single letters are to be charged *five* cents for transmission under 300 miles, and *ten* cents for over that distance. Double letters pay double price; triple letters triple price, &c. Letters weighing less than half an ounce are to be accounted single, and every additional half ounce is to be charged additional single postage. Drop letters pay two cents, and letters advertised are to pay the cost of advertisement.

2. Newspapers of 1900 square inches or less, go free within thirty miles of where they are printed: for greater distances they are subject to the rates of the law of 1825: and newspapers of greater size are to pay the rates charged upon magazines and pamphlets.

3. Circulars, handbills, &c., printed on single cap paper, or no larger, and unsealed, pay *two* cents each, whatever distance they may be sent; pamphlets, magazines, &c., pay *two and a half* cents per copy of an ounce weight, or less, and *one* cent additional for each additional ounce, whatever be the distance: and fractional excesses over an ounce, of not less than half an ounce, are to be charged as full ounces.

4. The Postmaster General, in case of an overloaded or retarded mail, is authorized to send the letter mail at its usual speed by separate conveyance.

5. All the franking provisions of former acts are repealed, (though restored by subsequent sections.)

6. All officers of the goverament are to keep account of postages payable by them on mail matter, touching the business of their offices, and these are to be paid quarterly out of the contingent fund of the department to which they belong. The three assistant Postmaster Generals have the franking privilege on all letters touching their business, and are required to endorse all letters "official business:" and are to pay $300 for every such endorsement falsely made. Deputy Postmasters have the same privilege under the same restrictions and penalties. When the commissions of any Postmaster are less than $25 per annum, they may be increased by the Postmaster General, not to exceed 50 per cent on the letter postage received. The sums chargeable on all franked matter are to be paid from the contingent fund of the two Houses and the Departments, or in default thereof, from the United States Treasury.

7. Public Documents may be transmitted by State Governors, Members of Congress, Delegates from Territories, the Secretary of the Senate and Clerk of the House, free of postage, as heretofore.

8. The same persons may send or receive, during the recess, letters weighing less than two ounces, as heretofore; and postage chargeable on letters touching official business, and weighing more than two ounces, is to be paid from the contingent funds of Congress.

9. No persons shall, in any way, be instrumental in conveying over mail routes, out of the mail, any mailable matter except newspapers, pamphlets, magazines and periodicals; and every person, offending against this provision, directly or indirectly, is to forfeit $150 for each offence.

10. Boats, stages, cars, &c., are prohibited from conveying letters or any other mailable matter, with the before specified exceptions, and except such letters as may relate to some part of the cargo or articles conveyed, under the penalty of $100 for each offence, to be paid by the owners; and $50 to be paid by the driver, captain, conductor, &c.

11. Owners of conveyances are subjected to the same penalties, for transporting persons acting as private expresses, as the persons themselves;—but nothing in the act is to be construed as prohibiting the conveyance of letters or packages *by private hands*, when no compensation is tendered, or *by a special messenger employed for the single occasion*.

12. All persons who shall *after the passage of the act transmit* by any prohibited private express, mailable matter, or *place at any designated spot*, or *deliver*, such matter for such transportation, forfeit for each offence $50.

13. Letters may be conveyed by steamboats, as provided by the act of 1825, provided they are delivered on arrival, to the authorized agent of the Post Office Department, who shall charge upon them ordinary postage; and no Postmaster shall receive, to be conveyed by mail, any packet weighing over three pounds.

14. The Postmaster General has power to contract with steamboat owners, for extra occasions, without the previous advertisements required by law, provided the price to be paid does not exceed the average rate.

15. Mailable matter is defined: and it does not include books, magazines, pamphlets, or newspapers, not directed nor intended for distribution, to subscribers, but for *sale* as merchandize.

16. Forging, or uttering stamps provided for in this law, is declared to be felony, and to subject the offender to imprisonment for not less than six months, nor more than five years, and to fine of not over $5000.

17. Newspapers are defined, and a free exchange is allowed as heretofore.

18. All penalties and forfeitures incurred under this act, go, half to the informer and prosecutor, and the other half to the Government: and all causes of action may be sued before the Judicial Courts of the States and Territories.

19. Mail contracts are to be given to the lowest bidder, and advertisements of letters uncalled for to be made in the newspapers having the largest circulation, the fact to be decided by evidence.

20. The Postmaster General is to divide the railroad routes into three classes, according to the size of the mails, the speed with which they are to be conveyed, and the importance of the service: and for conveyance on roads of the first class not more than $200 per mile per annum; on the second class not over $100; and on the third class not over $50 shall be paid. And if the service cannot be obtained for these rates, provision may be made for separating the letter from the general mail, and for the proper conveyance of each portion.

21. All causes of action under this act may be sued before any Circuit or District Court of the United States, or of the District of Columbia, or the United States Territories.

22. The sum of $750,000 is appropriated to supply any possible deficiency in the revenue of the Department under the operation of the law.

23. Any further deficiency is to be paid out of moneys in the treasury not otherwise appropriated.

24. The franking privilege of the widows of Madison and Harrison is continued.

BISHOP LATIMER AND THE BIBLE. Latimer was one of that noble band of Reformers who were exceedingly desirous that the common people should have the Bible in their own language. In a course of sermons preached before the University of Cambridge, he insisted particularly on the great abuse of locking up the Scriptures in an unknown tongue; and endeavored to show that, in comparison with the religion of the heart, external observances are of little value.

He was opposed by Dr. Buckingham, the prior or head of a community of monks, who declaimed against the dangerous tendency of Latimer's opinions, particularly the dreadful idea of having the Scriptures in English. "If that heresy," said he, "were to prevail,' the ploughman, on reading that if he should put his hand to the plough and look back he was unfit for the kingdom of heaven, would cease to labor; another man finding himself commanded to pluck out his eyes, in a few years we should have the nation full of blind beggars."

Latimer listened with secret pleasure to this absurd reasoning, and in his reply with great address appealed to the people, descanting on the low esteem in which their guides held their understandings, and expressing his indignation at their being treated with such contempt. He concluded by wishing that his honest countrymen might have the use of the Scriptures in their own language *until* they should be guilty of so absurd an interpretation of them as that apprehended by the learned friar.

It was by Bishop Latimer's means, and that of other servants of Christ, that the word of God was procured for the common people in England. He became a martyr for the truths of the gospel, and to us, "though dead, he yet speaketh." We have a pure word and a pure gospel. Wo to those who neglect these inestimable blessings so dearly purchased by the blood of the martyrs.

BARON HUMBOLDT, the greatest geographer of ancient modern times, has recently been in Paris. He is busy with his most important work, Cosmos, a treatise on the physical and moral alterations of the globe. He rises at 6, works until 10, breakfasts and receives visits until 11, when he goes to the Literary Institute. At 3 he returns, visits and so forth. From 7 he is at his desk until 10, when he goes into society, and retires punctually at 12.

☞ TEMPERANCE MEETING AT TREMONT TEMPLE. The Boston Total Abstinence Society will hold a meeting at the above place on Sabbath Evening next, at 7 o'clock. Addresses by Rev Mr Stetson of Medford and Mr F. W. Kellogg of Ohio. Music by a select Choir. Admittance 6¼ cts in aid of the cause. MOSES GRANT, Treas.
F. R. WOODWARD, Sec'y. mh15

☞ SECOND CHURCH. The Ladies of the Second Church (Rev C. Robbins's,) being desirous of assisting in furnishing their new House of Worship in Hanover street, will open a sale of ornamental and useful articles (some of which are of great elegance and value,) at Hall No 1, Tremont Temple, on Wednesday, March 19th, at 10 o'clock, A. M.—to continue open till 10 P. M.

To increase the attraction of the Fair, they have engaged for the evening the services of the 'Kendall Quadrille Band.'

Admittance for a Day Ticket, 25cts; Children half price. For an Evening Ticket, 50 cts, or three Tickets for one dollar. mh8

☞ CHURCH OF THE SAVIOUR. Rev R. C. Waterston, we are happy to learn, has accepted the unanimous invitation to the pastoral office over this newly organized Church.

The Sunday Services, morning and afternoon, will for the present, be observed at the Old South Chapel, Spring Lane, and all interested are invited to attend. mh8

☞ NOTICE. The Office of the American Peace Society is removed from No 13 Tremont Row, to No 22 Cornhill. mh1

MARRIAGES.

In this city, by Rev Mr Lippitt, Mr James Prideaux to Signorina Italia Beatrice Mavolti, both of this city.

In Roxbury, 5th inst, by Rev Mr Caldicott, Dr Albert J. Bellows, of Charlestown, to Miss Maria A., daughter of the late Ephraim Snow of Boston.

In Shirley, 9th inst, Mr Samuel T. Jeffers of Boston, to Miss Charlotte G. Firmin of S.

In Danvers, Mr Conrad Derx to Miss Ellen B. Bisbee.

In North Danvers, Mr James M. Perry to Miss Caroline H. Putnam.

In Haverhill, Mr Henry Maude to Miss Deborah W. Carleton.

In Taunton, by Rev Mr Wilcox, Mr Zelotes T. Hewitt to Miss Chloe Maria Goff.

In Saco, 23d ult. by Rev Mr Nichols, Mr William Allen, Preceptor of Thornton Academy, to Miss Amanda C., daughter of the late David H. Cole, Esq.

In Bradford, Vt., Mr Alonzo C. Day of Concord, N.H., to Miss Arzelia S. Parker of South Reading, Mass.

In New York, 6th inst, by Rev J. S. C. Abbott, David Davis, Esq. of Edgartown, to Miss Octavia J. Backus of Farmington, Me., late teacher of the Female High School of that place.

DEATHS.

In this city, 8th inst, Edward F. Gove, M.D., late of Maine, 30. [Maine papers please copy.

6th inst, John W. Boott, Esq., 56.

10th inst, Mrs Charlotte M. Rynex, 91. [Western papers please copy.

In Westboro', 11th inst, Lieut Col William H. Freeman, of the Marine Corps, 53.

In Brighton, 8th inst, Mr Ebenezer Withington, 82.

In Seekonk, very suddenly, Mr William Handy, 78.

In Wenham, after a short illness of 20 hours, Augusta M., daughter of Maj Richard Dodge, 10 yrs.

Mr Samuel Danforth, about 42.

In Salem, 12th inst, of scarlet fever, Eliza Grafton, daughter of Jonathan C. and Eliza G. Perkins, 4 yrs and 2 mos.

In Springfield, 4th inst, Mary A., aged 4 years, daughter of John C. Stebbins.

In North Wilbraham, 6th inst, Miss Charlotte Stebbins, 24, daughter of Mr Frederick Stebbins.

In Portsmouth, N. H., 28th ult, Lieut Darlington, of the U. S. Navy. He was found dead in his bed at he Rockingham House.

In Walpole, NH, 9th inst, Charles C. Morse, 25, son of Dr E. Morse of W.

In Hollis, Me., 4th ult, of typhus fever, John C., only son of John and Sarah Alld, 21. [Maine papers please copy.

In Rochester, 25th ult, Noah Cook, Esq. 48, extensively known as agent and proprietor in the Canal forwarding line.

In New York, 6th and 7th inst, James Read Tappan, 6¼ yrs, and Edward Antill Tappan, 2¼ yrs, children of Edward A. and Lucy R. Tappan.

In Cincinnati, 27th ult, Dr Samuel Adams, 78, late of Boston.

In Washington, 28th ult, Dr Phineas Bradley, formerly Assistant Postmaster General.

☞ Whole number of deaths in Boston, for the week ending March 8, 41. Males, 15; Females, 26; Stillborn, 4.

Of consumption 3, disease of the heart 3, infantile 4, lung fever 8, typhus fever 3, scarlet fever 4, cancer 2, inflammation of the bowels 1, dropsy on the brain 3, dropsy 1, croup 4, canker rash 1, erysypelas 1, childbed 1, apoplexy 1, mortification 1.

Under 5 years, 22; between 5 and 20 years, 5; between 20 and 60 years, 11; over 60 years, 3.

DR. MORTON,

Late Wells & Morton,

NO. 19 TREMONT ROW.....BOSTON,

WOULD take this opportunity to return his thanks to his friends and patients generally, for the liberal support he has enjoyed in introducing his valuable improvement for inserting Teeth. He is happy to inform them, that owing to the great increase of his business he has been induced to enlarge his dental establishment, and has so far completed his arrangements and perfected the manner of executing the work as now to be prepared to INSERT TEETH with a facility corresponding to the very great demand which he has hitherto been unable to supply. Feeling perfectly confident of the great benefit that the community at large must ultimately experience from a real and substantial improvement of this nature. He has no hesitation, after being solicited by hundreds who have been benefitted by the application of this principle, to give information through the public journals; knowing that no candid or disinterested person who will inform himself on the subject can regard it in any other light than as a real and valuable invention.

Dr M. would also beg leave to inform those who may need the operation that he is enabled to remedy deficient Palates and Roofs or CLEFT PLATES, and give a faculty of articulation. Those who desire it will be waited upon three or six months for all except the cost of constructing the teeth.

DENTISTRY.—We were much gratified with a visit a few days ago to the rooms of Dr Morton, No 19 Tremont Row. The toothless are there supplied with complete sets of teeth, inserted on a new principle, and sustained in their place by atmospheric pressure, so firmly that several pounds may be raised by them without removing the plate, which is made, as well as the solder, of the best of gold. In this way many persons have been enabled to wear teeth with comfort who had given up all hope of any assistance of this kind.

Dr Morton has studied the dental art thoroughly, and on strictly scientific principles. He has in his possession the finest anatomical preparations, illustrative of the structure, positions, gradual development, and decay of the teeth, which we have ever seen, imported from Paris expressly for use. He was lately called upon to perform a very difficult and peculiar operation in the case of a young man of twenty-three years of age, who was born with a hair lip, and without a palate; so that it was entirely impossible for him to articulate. He was fitted with an artificial roof of the mouth, palate and front teeth, both removing the hideous deformity, and giving him the faculty of articulation.

It is highly gratifying to witness these triumphs of an art so intimately connected with health and comfort. Dr Morton has extensive facilities for the preparation and insertion of whole sets of teeth. [Christian Watchman. mh15

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SUNDAY SCHOOL BOOKS. The subscribers would beg leave to call attention to their stock of Books for Sunday School Libraries. Having paid particular attention to the collection of Sunday School Books during the past, they are enabled to offer an unusually good assortment. Books will in all cases be sent for examination, and those unsuitable may be returned.

They are now stereotyping the Hymn Book prepared by Mr Phillips for Sunday Schools, the first edition of 2000 copies having been already exhausted.

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Particular attention will be paid to the morals and manners of the pupils under her care, and it will be her aim to bring the social affections into exercise, and to train the pupil to correct habits of thought and action, and to make the acquisition of knowledge a pleasant occupation.

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REFERENCES.

Boston—Hon Abbott Lawrence, Rev Asa Eaton, D. D., Henry Farnham, Esq., Rev E. N. K

POETRY.

[For the Register.]

HYMNS ADAPTED TO MUSIC, No. 21.

TEMPTATIONS TO BE AVOIDED.

TUNE—*'Messina.'*

Quit those scenes of dire temptation,
Which so oft thy feet ensnare;
Hazard not thy last salvation,
Such unhallowed joys to share.

Learn to give a firm denial,
When enticed by treacherous foes;
This might quench a fiery trial,
Save, perhaps from countless woes.

O! how many hearts are wounded,
When thy resolution fails!
Hearts that g ow with joy unbounded,
When the real Man prevails.

There's a fire within thy members,
Which may all in ruin lay,
Think what flames may spring from embers,
Quench, O, quench the glimmering ray.

S. W.

[For the Register.]

Died, in Worcester, the oldest son of Dr. Joseph Sargent, aged about 2 years.

From *Friendship's* twining arms
The precious cherub flies:—
Tell them, O God! his charms
Await them in the skies!

A *Father's* soul doth mourn
For this transparent gem:—
Tell him, O God! 'tis borne
To gild *his* diadem!

From a fond *Mother's* heart
Love's purest pledge is riven;—
Tell her, O God! they part,—
They part to meet in heaven! G.

A poor and aged Christian, who had passed upwards of seventy years on earth, seeing her friends weeping around her death-bed, exclaimed—'Mourn not, I'm going home.'

'I'M GOING HOME.'

BY THOMAS RAGG.

'I'm coming home, prepare the bridal wreath!
My Savior bids my happy spirit come,
Damp not with tears the Christian's bed of death;
Rejoice!—I'm going home!

'Earth hath its cares: for three-score years and ten
My lot has been 'midst thorny paths to roam;
I would not track those desert scenes again—
'Tis past!—I'm going home!

'The dove hath found her nest—the storm-tossed,
A place of rest beyond the dashing foam
Of grief's wild billows: thither am I bound:
Joy, joy!—I'm going home!

'Earth's flowers all fade,—there fadeless roses blow;
Earth's sunniest light is shaded by the tomb;
Earth's loves all slumber in the vault below—
Death dwells not in that home.

'I see the city of the blest on high,
With the freed spirit's ken, I come! I come!
Ye calling voices, catch my heart's reply—
Home! home! I'm going home!"

MISCELLANEOUS.

DESTRUCTION BY FIRE OF GREYFRIARS CHURCH, EDINBURGH.

The Editor of the Edinburgh Witness to a graphic account of the destruction of Greyfriars, subjoins the following interesting particulars.

The building which, like an old martyr, closed its history on the morning of Sabbath last in smoke and fire, has witnessed some of the most striking scenes recorded in our ecclesiastical annals. It was erected after the accession of James to the throne of England, at a time when many of our better ministers were languishing in prison or in exile; and when the hirelings who had supplied their places made oath at their ordination, as a part of the ceremony, that they recognized the 'King's Highness as the onlie supreme Governour of this realme, as weel in all spirituall or ecclesiastical things or causes, as temporall.' But the spirit of the nation was not dead, nor could it be excluded from the Greyfriars. Baillie tells us that a few days prior to the famous scene in the High Church which proved pregnant with two great revolutions, 'on the Sunday morning, when the Bishop of Argyle, in the Greyfriars, began to officiat, incontinent the serving maids began such a tumult as was never heard of in our nation since the Reformation.' And the tumult which these Edinburgh serving-maids thus commenced—for there chanced to be deep meaning in their quarrel with the bishop—employed Leslie, Cromwell, and William III. completely to finish.

In the following year the church of the Greyfriars witnessed the subscription of the National Covenant. 'As the hour drew near,' says Hetherington, in his singularly eloquent and graphic narrative, 'the people from all quarters flocked to the spot, and before the Commissioner appeared, the church and churchyard were densely filled, with the gravest, the wisest, and the best of Scotland's pious sons and daughters. The meeting was constituted by Henderson, in a prayer of very remarkable power, earnestness, and spirituality of tone and feeling. The dense multitude listened with breathless reverence and awe, as if each man felt himself alone, in the presence of the Hearer of prayer. When he concluded, the Earl of Lauder stood forth, addressed the meeting, and stated, explained, and vindicated the object for which they were assembled. He directed their attention to the covenants of other days, when their venerated fathers had publicly joined themselves to the Lord, and had obtained support under trials, and deliverance from every danger; pointed out the similarity of their position, and the consequent propriety and duty of fleeing to the same high tower of Almighty strength—and concluded by an appeal to the Searcher of hearts, that nothing disloyal or treasonable was meant. Johnston of Warriston then unrolled the vast sheet of parchment, and in a clear and steady voice, read the Covenant aloud. He finished and stood silent. A solemn stillness followed, deep, unbroken, sacred. Men felt the near presence of that dread Majesty to whom they were about to vow allegiance, and bowed their souls before Him in the breathless awe of silent adoration. * * Again a deep and solemn pause ensued; not the pause of irresolution, but of modest diffidence, each thinking every other more worthy than himself to place the first name upon this sacred bond. An aged nobleman, the venerable Earl of Sutherland, at last stepped slowly and reverentially forward, and, with throbbing heart and trembling hand, subscribed Scotland's covenant with God. All hesitation in a moment disappeared. Name followed name in swift succession, till all within the church had given their signatures. It was then removed into the churchyard, and spread out on a level gravestone, to obtain the subscriptions of the assembled multitude. Here the scene became, if possible, still more impressive. The intense emotions of many became irrepressible. Some wept aloud—some burst into a shout of exultation—some, after their names, added the words, *till death*—and some, opening a vein, subscribed with their own blood. As the space became filled, they wrote their names in a contracted form, limiting them at last to the initials, till not a spot remained on which another letter could be subscribed.'

In the year succeeding the one in which this impressive scene took place in the church of the Greyfriars, Alexander Henderson was appointed its minister. To-day (the 22d,) making the necessary allowance for the change in the style, is the two hundred and sixth anniversary of his induction: and his tombstone may still be seen in the adjoining churchyard. He passed away; a long and dreary period of persecution ensued—the echoes of the church were awakened, day after day, by the clank of hammers from the neighboring street, busied in erecting gibbets for the martyrs of that Covenant, so ominously subscribed in blood; and their venerated remains lie interred in the malefactor's corner, some half a stone-cast away, at the foot of the grave-covered slope, over which the building rises. On the opposite side of the burying-ground there is a retired alley of tombs—an Egyptian-looking street of the dead, in which the prisoners of Bothwell Bridge were cooped up by hundreds, and kept in the open air, exposed to every vicissitude of the seasons for nine months, together. The Revolution came round; the principle of the Covenant triumphed, and the Greyfriars became once more a Presbyterian Church. The second century after its erection wore on; Moderatism became potent in the Church; and, by one of those curious chances which occur so rarely in the history of institutions or states—if chance we may term it—the two great leaders of the antagonist parties—Principal William Robertson and Dr. John Erskine—were associates in the collegiate charge of the Greyfriars. We need scarce remind the reader of the well known anecdote associated with the place, and so characteristic of not only the men themselves, but of the opposite sets of principles which they so adequately represented. 'If virtue,' said the Principal—full of confidence in man's natural love of the just and good—'if virtue were to take to itself a human form and visit our earth, all men would love, admire, and worship it.' 'Let it not be forgotten,' remarked his venerable colleague, on referring to the sentiment in the after service of the same day, 'that virtue did once take to itself a human form, and did visit this earth, and that man, instead of loving it, admiring it, worshipping it, reviled, persecuted, and finally crucified it.' The building, too, in reference to this period, has an interest reflected upon it by the charms of inventive genius, expatiating on a solid substratum of truth. The church to which the lawyer Pleydell is represented as bringing Guy Mannering, when on his visit in Edinburgh, is the church of the Greyfriars; and the preacher, whose appearance and manner are so graphically described in the novel, was Sir Walter's own minister—during at least his boyhood—the venerable Dr. Erskine. It is further worthy of notice, that the last truly wise man of his party, Dr. Inglis, a man, however, who, as he advanced on eternity, receded from that party more and more—who originated the Indian Mission—and who, had his life been spared, might have prevented the suicidal course pursued in the late struggle by Moderatism, which precipitated the Disruption—was one of the ministers of the Greyfriars. His immediate successor, with the successor of his colleague the late Dr. Anderson, were the last collegiate ministers of this church; and they are now ministers of the Free Church. The last of the twain in charge—for Mr. Guthrie had been draughted to St. John's a year or two previous—the good and able man who laid down his living at the call of sacred principle when the hour of trial came, and quitted a pulpit rendered venerable by many a high and interesting association, when he found it could no longer be usefully or honorably occupied—was standing in the middle of the ruins as we entered, looking around him, as if striving to recall, in the utter desolation of the place, the venerated features by which he had so long known it. The remark with which he greeted the writer was a very simple one, and yet it was fraught with meaning—'I was not here before,' he said, 'since the Disruption.'

THE WASHINGTON FAMILY.

The following letter, translated from the German, contains some interesting particulars respecting a branch of the Washington family. The letter from General Washington, to which the writer alludes, may be seen in Spark's Washington vol. xi, p. 693; and other particulars concerning the family in vol. i, p. 554. James Washington is there mentioned as having been a merchant in Rotterdam.

MUNICH, February 21, 1844.

Honored Sir—It was not till the 17th of this month that I received your favor of December 13th; I could not, therefore, answer it earlier. In compliance with your wish I will with pleasure, communicate to you facts relating to my family. The branch from which I am descended has undoubtedly the same ancestor as that from which the American branch descended, which is proved also by the same coat of arms.

The family of Washington is descended from a good English family, which in early times, owned considerable possessions in the counties of York and Northampton, and in other places. It became connected, by marriage, with the family of Shirley, Earl Ferrers. Sir Lawrence Washington married Elizabeth, a daughter of the second Earl Ferrers. It was also connected with that of Williers, Duke of Buckingham. A branch of the family, from unknown causes, for they were wealthy, emigrated about the year 1650 to America; and the well known (one may say with truth the universally famous) General and President George Washington was descended from it.

My great grandfather, James Washington, was so deeply implicated in the unfortunate affair of the Duke of Monmouth, in the time of Charles II, 1683 and 1684, that he was obliged to fly from England, and, after losing by shipwreck on the coast of Portugal every thing of his personal property that he had been able to carry away from England, he came to Holland. While there he was frequently demanded on the part of England by its ambassador, and his delivery insisted upon; but the General States did not consent; and he thus became the founder of that branch which then began to flourish in Holland, and is still in existence in the persons of two individuals, cousins, lieutenants in the army and navy.

I possess an autograph letter of the great man, George Washington, from Mount Vernon, January 20, 1789, in which, among other things, it is said: 'There can be but little doubt, sir, of our descending from the same stock, as the branches of it proceeded from the same country; at what time your ancestors left England is not mentioned; mine came to America nearly one hundred and fifty years ago.'

At the age of sixteen I received, in 1794, a commission in the Dutch service, but was unwilling to serve the Batavian Republic founded in 1795; and being a faithful follower of the house of Orange, I emigrated. At the formation of the Dutch brigade of the Prince of Orange in the English service in 1799, I was appointed lieutenant in that brigade, until the disbanding of the latter, after the peace of Amiens, in 1802. A few months later I had the good fortune to enter the Bavarian service. Since then, nearly forty-two years have passed, of which I have been attached no less than thirty-seven years to the most high person of the King, partly as marshal of the Court, and partly as aid-de-camp.

I have also planted a stock in Bavaria, which, if God will, is some time to bear good fruit to the King and country. I have three sons—the eldest, Ludwig, sixteen years old, is a page of his Majesty the King; the second, Max, fourteen years old, is pupil to the Royal Corps of Cadets; and the third, Karl, ten years old, frequents the public school. By my two marriages with daughters of families of the highest nobility in the land, my children are placed in agreeable circumstances, even when I shall be no more; and in this manner, this branch of the family in this new country may flourish. God give his blessing to it!

It would lead me too far to enter into details of my biography; for, being in earlier years frequently exposed to the storm of fate, brought on chiefly by revolutions, and at a later period placed in important offices and other relations, I could not do it without being very long; and, since this letter has already attained a considerable extent, that which has been said will, I hope, satisfy you. I will only add, in order that you may become altogether acquainted with my situation here, that I will subjoin to the signature of my name what is otherwise not usual; but in this case I think I may make an exception, because it forms in a manner a part of my biography.

Thanking you for the literary production transmitted to me, which possesses, by the preface of the renowned Professor Hedmann, an enhanced value, I remain, with sentiments of perfect esteem, your devoted.

BARON VON WASHINGTON.
Royal Bavarian Chamberlain, Lieutenant General and Aid-de-Camp to his Majesty the King, Commander of the Order of Civil Merit of the Bavarian Crown; of the Greek Order of the Saviour, of the British Military Order of the Bath, Knight of the Royal French Order of the Legion of Honor, and Lord of Notzing.
To Dr. J. K. FLUZEL.
Consul of the U. S. of N. America in Leipzic.

PRESENT CONDITION OF LIBERIA.

Letter from Commodore Perry, commanding the U. S. Squadron on the Coast of Africa, to the Secretary of the Navy.

U. S. Frigate Macedonian, Monrovia, West Coast of Africa, Jan. 4th, 1844.

Sir:—It may be expected that I should communicate to the Department some information in regard to the settlements established by the Colonization Societies of the United States upon this coast. I shall, therefore, undertake to notice in general terms their condition.

Having had an agency, while serving many years ago on this station as First Lieutenant of the United States ship 'Cyane,' in the selection of Cape Mesurado as a suitable place of settlement for the colonists, I first saw this beautiful promontory when its dense forests were only inhabited by wild beasts; since then I have visited it thrice, and each time have noticed, with infinite satisfaction, its progressive improvement.

The Cape has now upon its summit a growing town, having several churches, a missionary establishment, school house, a building for the meeting of courts, printing presses, warehouses, shops, &c. In fact, it possesses most of the conveniences of a small seaport town in the United States; and it is not unusual to see at anchor in its capacious road, on the same day, one or more vessels of war and two or three merchant vessels.

Hitherto my visits to this place have been necessarily of so short duration as not to allow of any examination of the interior portions of the settlement, and I can only judge of the state of cultivation of the soil from what I have seen in the vicinity of the town. But I am told that the agricultural prospects of the colony are brightening. It appears to me, however, that the settlers are more inclined to commerce and small trade than agricultural pursuits, and this is the universal propensity of the colored people at all the settlements upon the coast of whatever nation. In this occupation a few of the more fortunate and prudent of the American settlers have acquired comparative wealth, while others have barely succeeded in securing a decent support.

But it is gratifying to witness the comforts that most of these people have gathered about them; many of them are familiar with luxuries which were unknown to the early settlers o North America. Want would seem a stranger among them; if any do suffer, it must be in consequence of their own idleness.

At Cape Palmas I had an opportunity of seeing the small farms or clearages of the colonists; these exhibited the fruit of considerable labor, and were gradually assuming the appearance of well cultivated fields. The roads throughout this settlement are excellent, surprizingly so, when we consider the recent establishment of the colony, and the limited means of the settlers.—At all the settlements, the established laws are faithfully administered, the morals of the people are good, and the houses of religion are well attended; in truth, the settlers as a community, appear to be strongly imbued with religious feelings. Governor Roberts, of Liberia, and Russwurm, of Cape Palmas, are intelligent and estimable men, executing their responsible functions with wisdom and dignity, and we have, in the example of those gentlemen, irrefragable proof of the capability of the colored people to govern themselves.

On the whole, sir, I cannot but think most favorably of those settlements. The experiment of establishing the free colored people of the United States upon this coast, has succeeded beyond the expectations of many of the warmest friends of colonization, and I may venture to predict that the descendants of the present settlers are destined to become an intelligent and thriving people.

The climate of Western Africa, in respect to its influence upon the constitution of the colored *settler*, should not be considered *insalubrious*; all must undergo the acclimating fever, but since the establishment of comfortable buildings for the reception of the new comers, and the greater amount of care and attention that can be bestowed upon them during their sickness, the proportional number of deaths has been very much decreased. Once through this ordeal of sickness, and the settler finds a climate and temperature congenial to his constitution and habits. But it is not so with the white man. To him a sojourn of a few years is almost certain death; and it would seem that the Almighty had interdicted this part of Africa to the white race, and had reserved it for some great and all-wise purpose of His own infinite goodness.

So far as the influence of the colonists has extended, it has been exerted to suppress the slave trade, and their endeavors in this respect have been eminently successful; and it is by planting these settlements (whether American or European) along the whole extent of coast, from Cape Verd to Benguela, that the exportation of slaves will be most effectually prevented.

The establishment of these settlements would have a certain tendency to civilize the natives in their immediate vicinity, by introducing among them schools, the mechanic arts, and in greater abundance those comforts with which they have recently become more generally acquainted, and to secure which they are disposed to make greater efforts to provide articles of African produce to exchange for them. Thus the commerce of the country, already considerable, would be increased, and new fields would be opened to the labors of the missionary. It is, therefore, very much to be desired that these settlements should be multiplied and sustained by the fostering care of Congress and the Government.

I have the honor to be, &c.,
M. C. PERRY.

SOMETHING STRANGE IF NOT INEXPLICABLE.

A gentleman of our acquaintance, from out of town, called at our office the other day and stated to us a fact of so singular and remarkable a nature that we give it for the benefit of the curious and scientific among our readers: and lest any should be tempted to discredit the whole thing, as quite too marvellous for belief, we will say that the authority on which we give the subjoined statement is that of an eye witness—a gentleman, too, every way competent to testify in the matter. The facts, as nearly as we can recollect them, are as follows:

A few days since, while Gillett's grist mill, in the neighboring town of Lebanon, was running, the miller found his mill all at once standing still. Thinking it might have stopped for want of a greater head of water, he raised his gate higher and increased the quantity. Still the mill refused to go. This led to a closer scrutiny of the machinery, the result of which was the discovery that the steel rod or spindle which passed downward through the centre of the millstone and rested upon another upright steel spindle upon which it revolved had become united with this upright spindle in such a manner as to make of the two separate and distinct bars, one solid bar, so perfectly joined together as to render it nearly impossible for the eye to detect the point of junction. The spindle passing perpendicularly through the stone, and which bore up the whole weight of the stone, revolved, it will be recollected, as its lower extremity upon a *fixed*, upright spindle or pivot. The pivot and spindle are both of them round in shape, of exactly the same size, and at the point of contact so closely fitted together as to form a perfect joint. This point of contact was within a cast iron box of about four inches square, which was always kept filled with tallow, and of course the ends of the two steel rods, at the point of contact, and at the moment when the junction took place, were imbedded in tallow. As we have already remarked, the mill stopped instantaneously. Of course the union of the two steel bars must have been instantaneous. It was also perfect—so perfect that the blacksmith who severed them was unable to detect the point of junction, except by a minute seam or flaw on one side. To show that the union was complete and entire, it need only be stated that when the bar was attempted to be sundered with a cold chisel, instead of separating at the precise point of junction, it did in fact separate at a point a little one side of this—thus demonstrating that the bar was just as firm and strong at the point of junction as at any other. The diameter of the bar was a little more than one inch. It may be stated, still farther, that the bar was not in the least discolored, nor did it present any other appearance of having been subjected to the action of heat. The weight of the millstone which was supported on the pivot, was judged to be about *one ton*.

Such are the facts of this singular case—a case, so far as we know or believe, without a parallel; and we have been the more particular in detailing it, from the hope that it may attract the attention and inquries of the scientific. We hand the matter over for investigation and explanation to the chemistry department of Yale College, and we hope it may lead to the discovery of some new and more perfect process of welding iron and steel. In case the discoverer should take out a *patent*, we shall expect to come in for a share of the profits. [Norwich Courier.

[From 'Talford's Vacation Rambles and Sketches.']

'I observed some French children—the very small ones, fantastically dressed up as playthings, seemed petted, caressed, and spoiled; but the elder ones, from ten to sixteen, looking care-worn, conceited, independent, and miserable. Every thing is gay in Paris but childhood. Old age is gay—pleasantly so even when fantastically so—and death itself is tricked out in garlands, and 'turned to favour and to prettiness.' Why then are the children so joyless? It cannot be that they are too harshly restrained, or ruled by fear; for a cruel discipline is no part of the French character, or the French educational practice; on the contrary, a French boy soon becomes his own master, and studies or lounges as he pleases. Is it not that there are no firesides, no *homes?* It seems a fine independent thing for a Parisian shopkeeper to dispense with the plague of domestic servants—take every day, with his wife, the freedom of the restaurant and the cafe—and when he shuts up his shop, leave it to take care of itself, while he lounges, or dances, or smokes, or reads a journal, or does all these in some public garden, or better than all, goes to the play. But the pleasures and comforts of children are of home growth, and require a home shelter. They are here only sad, wearied, wondering spectators of the gaieties of their parents, which are all associated with coquetry, gallantry, and feelings akin to these, in which they do not participate: and though some amends is made by an early initiation into their essences and an earlier emulation of their symbols, still children, as children, have no food for their affections in the whirling kaleidoscope which dazzles them. In Prussia, children are happier, because they are under a stricter discipline; but England, with all its imputed sins of fagging and flogging, and excess of Latin versification, is the place where childhood is most happy as childhood; happy in restraint; happy in indulgence; happy in the habits of obedience, and respect, and filial love! You would not find such a set of care-worn, pale, unhappy faces in any charity-school in England as you may mark in a throng of wandering, dissipated boys, in the gardens of the Tuileries.'

THE NEW SHIP RAINBOW AND HER SAILORS. From a late number of the New York Express we copy the annexed extract of a letter to the editors of that journal. It furnishes another incident in addition to those we have already given in connection with the Floating Chapel of New York City, and will be read with interest by every ship owner and sailor's friend:

Amidst the howlings of the blast of the last snow storm, I have hardly had time to apprise you of the interesting circumstance of Saturday last, Feb 1. On that day there went to sea, from this port, bound to Canton, one of the finest ships that ever left this or any other harbor in the world, I refer to the ship of Messrs Howland & Aspinwall, the Rainbow, Capt Land. More than usual interest had been excited respecting this vessel, even before she was launched. While on the stocks, she was considered one of the best models, for sailing, that had been seen in the United States. It nearly resembled, in that respect, the English steamer, the Great Western.

When full sail was put upon her, she seemed to walk through the water as easily, 'as a maiden trippeth it lightly by moonlight across the lawn.'—Her wake was no more ruffled than the eddy round the rudder of a steamboat. She moved through the water as if it was oil. Having been cheered, on the way, by groups of delighted spectators along most of the slips, as she passed out of the East River, where she presented a view of unequalled beauty, fine proportions, and graceful motion, the breeze took her to the Hook, round Romer Shoal, before a fast sailing Bremen brig, which was two miles ahead at her starting, with all sail set, had reached it, although the latter went by 'the wash,' as the pilot called it—a passage five miles shorter.

It will be gratifying to you when I add that the ship was furnished, by the owners, with every comfort for the sailors, and among other things, with an extensive religious library, of 200 volumes, and that the Captain, one of the most exemplary and religious men who sail out of this port, had given them to understand that he should have for them on board morning and evening prayer.

Among the company, which was numerous, I observed the minister of the Floating Church, who showed me the names of several of the seamen in the forecastle whom he had persuaded, while the ship was on her way, to sign the Temperance Pledge.

For want of the proper paper, their names were written on the back of a letter which he had in his pocket, with a promise from him that they should be faithfully transferred to the right document on his return to New York. They had resisted, they said, quite long enough, putting themselves on the *safe side of the ship.*

The Rainbow had been launched only ten days, and although, on the Thursday before her sailing, two hundred days work was apparently to be done, yet such was the despatch and promptitude of all her preparations, that, by the help of 25 riggers, and others, by the time she was abreast of the light-house on Staten Island, she was made ready for sea, with her decks all cleared.

Several of our distinguished merchants were on board to test her qualities in sailing, and she more than equalled their expectations. A steamboat took her two miles from her moorings, and then went off, being ordered to join her again outside the Hook.

NEW HYMN AND SERVICE BOOK, for Sabbath Schools, by Hon S. C. Phillips, President of the Sunday School Society.

The Sunday School Service Book—in Three Parts. The publishers respectfully call the attention of clergymen, teachers and others, interested in Sunday Schools, to the peculiar merits of this Hymn and Service Book. Unusual pains have been taken by the compiler to prepare a work which will fully meet the wants of our schools, and leave nothing to be desired.

During the short time that 'The Sunday School Service Book' has been published, it has met with a most favorable reception, and is now introduced into many of our Sunday Schools. The following are among those that have adopted either the whole or a part:—

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Were it not that I am willing to have my invention thoroughly tested in such a manner that I think the most candid person cannot make the slightest objection to. I should be very unwilling to proclaim it by advertisement as it is no matter of surprise that amidst so much imposition that the mere assertion of the advertiser should be looked upon with suspicion. Therefore the advertiser begs leave to inform his former patients, and friends generally, that his place of business is as formerly, and that from one to an entire new sett of Teeth can be inserted on his new principle in the most easy, agreeable, pleasant and natural style. And those who prefer it will be waited upon six months for all except the cost of constructing the teeth.

Owing to the irregular absorption of the gums and other circumstances it frequently becomes necessary in order to supply the place of nature 'that the dentist should manufacture his own teeth. With this in view I have established a manufactory for that purpose, and am fully prepared to execute the most difficult cases that may come under the cognisance of a dentist.

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